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University of Redlands

Motivational Factors of Why Traditional-Age College Men Volunteer

A dissertation submitted to the Graduate Faculty of the University of Redlands in partial fulfillment of the requirements for the Degree of Doctorate in Educational Leadership for Educational Justice

By

Tony D. Mueller

Summer, 2019

Keywords: motivation, volunteer, service, community service, service-learning, civic engagement, student development, direct service, justice

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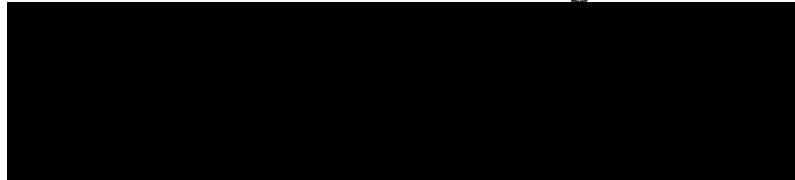
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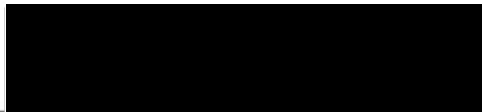
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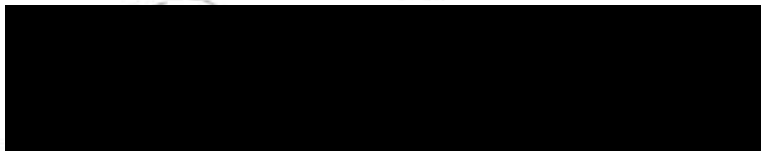
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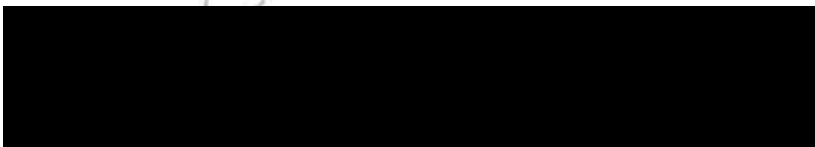
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Abstract

Service outreach at the collegiate level has gained in popularity over the last 30 to 40 years to engage undergraduates volunteering off-campus communities in ways prior generations had not experienced; yet, traditional-aged collegiate males volunteer less than their female counterparts. The lack of volunteer service by collegiate men affects communities with financial and social implications but there are developmental and educational consequences for men as well. Few phenomenological studies look at the factors for why collegiate men perform volunteer service and this study explored those reasons. Using Deci and Ryan's (2002) Self-Determination Theory (SDT) in referencing motivational outcomes, this study will inform us why men who volunteer are motivated to do so. This study dealt directly with motivational factors of traditional-age college men who volunteer while attending a small liberal arts institution in southern California. Performing public service to the community is required to graduate at the institution studied but voluntary service is an individual choice. Archival quantitative data from the institution will show the results of student survey assessments submitted by male and female students of the same demographic showing their satisfaction level to the university's graduation service requirement. Primary research conducted through qualitative analysis was used to pinpoint what motivates "some" men to volunteer after their compulsory service graduation requirement is completed. Both assessments will indicate how males view service experiences. The quantitative research for the compulsory service requirement and the qualitative feedback may pinpoint insightful, motivational, and thematic factors for why collegiate men elect to volunteer in their communities. This insight may implicate broader delivery for other institutions concerned with volunteer outreach within higher education.

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snow storms in Minnesota while delivering food baskets to seniors citizens. On the cold prairies at Christmas, the warmth of my parents care towards others remains one of the most important lessons of my life.

Chapter One – Introduction

This chapter includes an identification of the problem of collegiate men volunteering in their communities at a lesser rate than women while also looking at the multitude of benefits volunteer engagement has for traditional-age college students. We will look at historical perspectives of service engagement in higher education as well in the national relevance of service as an American value and the loss of that value if men do not participate. Introducing Deci and Ryan's (2000) SDT as a perspective on volunteer motivation will provide a lens in which to see SDT as the backdrop to a student's journey towards a self-determined, intrinsically motivated life. Astin's (1984) Student Engagement Theory (SET) will lead us to an understanding of why volunteering and service are relevant to a student's growth while in college.

This study looked specifically at impacts a compulsory service requirement has on both male and female participants while aligning qualitative themes from male participants who volunteer of their own motivation. A macro-view of service in higher education will highlight the realities of volunteer service engagement as a valuable tool for developmental growth (McGill, 1992). Although the evidence may show that men do less service than women do, some men are motivated to volunteer in their communities as often (or more often) than women and the reasons those men volunteer becomes pivotal to this study.

Framing the Problem

Nationally men have historically served their communities less than women and little research as to why this is so has been conducted (Clary & Snyder, 1999). Historically, service has been part of the national zeitgeist, but why do men serve at a rate of 21% and women 28%-plus nationally? Further, why are working adult women 30% more likely to volunteer service to

their communities (Kopf, 2015)? Specifically, and more to the point of this study, what is it that actually motivates the 21% of men to engage in volunteer service? This project will focus on that 21% of men who serve their communities and their reasons and motivations for doing so.

Both the intrinsic and extrinsic value of serving one's community is significant, particularly in the United States where some might argue that the principal of good service is actually the same moniker as good citizenship. In America, the health of a community, the democracy itself, and much of what Americans value leads directly back to those giving of time and resources to a cause (The National Task Force on Civic Learning and Democratic Engagement, 2012).

Historically, the United States has embraced service in ways that few other countries have and it continues to hold great value in the democracy today. Further, service in higher education has been part of the campus ethos for the last 30 to 40 years in the context of service-learning and community engagement as a meaningful pedagogy for college students to learn civic responsibility (Eyler, Giles, Stenson, & Gray, 2001; Jacoby, 2015; Stoecker & Tyron, 2009). While service-learning continues to gain pedagogical traction as a vehicle for deeper learning and meaningful engagement, and many campuses require compulsorily service experiences or courses, service outreach by men on a voluntary basis outside of a compulsorily requirement remains consistently behind women (U. S. Department of Labor, Bureau of Labor Statistics, 2015). This is also true on the campus at the University of Redlands where the margin between men and women volunteer outreach is even larger (University of Redlands, 2015).

Primary research to this study will examine what motivates men to volunteer beyond a campus requirement through the lens of the SDT on the motivation continuum (Deci & Ryan, 2000). Secondary research to this study will show that men who serve within the context of a

service graduation requirement are, in fact, gaining from those experiences personally in terms of individual satisfaction.

The relevance of volunteer service to the traditional-aged collegiate male has other characteristics of value for development such as personal growth, sustained collegiate engagement, graduation rates, understanding community justice, and a learned sense of civic responsibility (Astin, Vogelgesang, Ikeda, & Yee, 2000). Yet, there is problematic outcome if men fail to volunteer and it is inherent to its value to the community. The monetary loss or gain of collegiate men's involvement in public service has real value (or lost value) for the community being served or not served.

Enhancing the college experience for deeper, more meaningful learning experiences is the responsibility of both academic affairs and student affairs professionals and service has added to the fabric of higher education's breadth of engagement possibilities. In fact, the developmental growth of students is a primary mission of higher education (Evans, Forney, Guido, Patton, & Renn, 2009). As service-learning and community engagement continue to gain momentum for universities nationally, the relevancy of why men are showing up to volunteer in their communities becomes an essential inquiry, particularly in comparison to the number of women. Trustees, alumni associations, and administrators funnel tens of millions of dollars into undergraduate programs such as Stanford's Hass Center for Public Service or Cornell's "Engaged Cornell" program that creates experiences for students to serve and learn off campus (Stanford University, n.d.). Such grand gestures of institutional commitment to civic engagement are more than symbolic when backed by rich resources that demonstrate the commitment of a campus culture towards the educational value of service engagement.

For purposes of this study, it is relevant to point out at the University of Redlands, where service is required of all undergraduates to earn a degree, and where research for this study was conducted; women reported many more hours of non-compulsorily volunteer service than men in 2017 and 2018 (University of Redlands, 2015). This disparity seemed greater than the national average suggested so it is relevant to discover if the compulsorily-service graduation requirement at the University of Redlands is having a negative impact on men to volunteer beyond the graduation requirement. It is also essential, regardless of the outcome of whether compulsory service has a negative influence on men, to show which factors motivate men to serve beyond the compulsorily requirement. In other words, for those who continue to volunteer, what is motivating them to do so?

Intrinsically, the value of volunteer service matters too and can be seen through each individual's commitment to volunteer civically and personally through engagement in the community. What motivates individuals to act is generally personal and difficult to lump together but service to others has psychological impacts of well-being for individuals providing the service and can even lead to purpose and a meaningful life (Juan, Lee, Carter, & Delgado, 2018). This is relevant to us all, but certainly within higher education where student developmental growth is paramount.

Research on leading a purposeful life finds that women have a higher level of purpose through altruism and, according to the authors, "Women were more likely to have altruistic behaviors and attitudes, which in turn facilitated a stronger purpose in life" (Juan et al., 2018, (p. 17). Juan et al. (2018) also suggested, "Men could plausibly attain a similar level of purpose in life if social norms encouraged men to nurture the growth of others through altruistic acts to the same extent as women" (p. 1). The authors seem to be suggesting that a purposeful life can

be found through service if men served as much as women. This may have implications for expanding compulsory service requirements in higher education if finding purpose in life is valued—as long as compulsory service is not causing men to volunteer less where such a requirement exists.

Throughout higher education, the value of experiential education, the umbrella under which service-learning resides, increases a student's engagement to the institution and the community. Additionally, much research has shown that engagement equates to retention and a sense of belonging vital to each student's educational journey (Astin, 1984; Giles & Eyler, 1994; Kuh, 2008). While the value of service has intrinsic measure for the individual serving, it has also been assigned a monetary value by the federal government of between \$24.00 to \$36.00 dollars per service hour depending on geographical location of where the service is performed (U. S. Department of Labor, Bureau of Labor Statistics, 2015, 2016). These monetary numbers represent the costs of training, benefits, insurance, transportation, and other accrued expenses implied with regard to someone's time and the value of that time. The accumulation of the nation's volunteer value, or actual cost, represents tens of millions of dollars in volunteer and direct service or time given to the common good. The net loss of individuals not serving reaches into the millions of dollars of lost human capital; an actual loss to every community not served, and higher education is directly linked to this dilemma. An example might be that in Redlands, a small town in southern California where the university in this study resides, students who volunteer give tens of thousands of hours to the town each year. These volunteer hours equate to tens of thousands of dollars in resources in tutoring, mentoring, and generalist labor, while San Bernardino, an impoverished town slightly northwest of Redlands receives little volunteer

support from the students. The loss to San Bernardino in volunteer time and assets is significant—and actual.

Historical Perspectives

While the term “Community Service Learning” is relatively new to the landscape of higher education, John Dewey (2007), as a way of experiential engagement or learning, introduced the concept of pragmatism’s influence within education in the early part of the 20th century. The term “service-learning” was developed in the 1960s to describe faculty-student initiatives of outreach in Tennessee with the White House Conference on Youth following shortly thereafter promoting the virtues of experiential education and service (Stanton, Giles, & Cruz, 1999). Higher education had embraced forms of experiential learning outside of the classroom previously and service outreach to the community had a place in higher education as early as the 1880s at historically Black institutions. Additionally, Jane Addams’ work with the social reform of Hull House in Chicago linking academics or curriculum to service has historical significance in service-learning’s road into higher education, but service-learning had not been fully embraced or practiced until the 1970s and 1980s (Jacoby, 2015). The gap in service-related programs between 1890s and the 1960s was in large part due to two world wars and a lack of curricular connection from within higher education. For nearly 75 years, much more emphasis on Roosevelt’s New Deal work programs and Truman’s Public Works programs gave attention to post war issues than service programs (Hamby, 2019). Service-learning, as a practice, didn’t gained momentum again until the 1960s to the current time, and was reintroduced into curriculum and co-curricular engagement while justice issues became part of the national conversation. College students and faculty have had direct impacts on segregation, equal rights through activism, volunteering, and engaging in community issues (Jacoby, 2015). One needs to

only look at the American history of education, particularly in the deep south of the United States with education reform and voting rights or South Africa's apartheid practices, to understand the impact college students had on abating justice issues. Both men- and women-college students have a place at the table and Student Involvement Theory (SIT) champions that practice should they be motivated to be part of it.

Embracing service as part of the higher-education culture and other pivotal moments pushed service and service-learning in higher education into a renaissance in the 1980s and early 1990s when George H. W. Bush saw a "thousand points of lights" and Bill Clinton helped create AmeriCorps and the Corporation for National and Community Service in 1993 (Jacoby, 2015). Service-learning not only sprang out of the momentum for national service, but it notated experiential learning in higher education with an exclamation point embrative of American culture itself. Creating the Corporation for National and Community Service in 1993 and tying public service into educational practice as a sustainable and credible way to learn, took John Dewey's 1919 pragmatic approach of experience in education to a level he may never have imagined. The promotion of service through education is highly "American," so to speak, in its emphasis on active citizenship as relevant to the learning process (Giles & Eyler, 1994). It was no accident then, when Ernest Boyer (1994) of the Carnegie Foundation for the Advancement of Teaching introduced the "New American College" as a pivotal, about-face, looking towards the neighborhoods. Boyer too championed learning through service in making connections through engagement and academics. As a stalwart to liberal arts education, Boyer was just in time to deem service-learning and higher education's relationship to the community as pivotal in the liberal arts academic march forward (Boyer, 1994).

Conversely, it is relevant then, to wonder why some students make volunteering an active portion of the lives while others do not—particularly men. At its core, service-learning is an intentional pedagogy where faculty members, and oftentimes entire campus cultures, build service initiatives around courses or experiences for the student body to engage in as part of the curriculum. This requires 100% participation by both genders but beyond service-learning or an academic requirement, volunteer outreach requires participants to engage in giving time and effort to a cause, group, individual, animal(s), or a program that assists in problem solving or requires some sort of action for the common good (Giles & Eyler, 1994).

While service-learning and compulsorily service as requirements naturally see both men and women serving equally due to the extrinsic values tied to it, volunteer outreach and direct service—nestled under the umbrella of experiential learning, where a plethora of positive outcomes can occur—leans heavily on the participation of women (U. S. Department of Labor, Bureau of Labor Statistics, 2015). Whether gaining an understanding of the world, solving a communal issue, or finding a practical way to apply a solution within a community context, volunteer service can and does hold value for student engagement and women have found that connection. According to the Department of Education (as cited in The National Task Force on Civic Learning and Democratic Engagement, 2012), higher education is called “to embrace civic learning and democratic engagement as an undisputed educational priority for all of higher education, public and private, two-year and four year” (p. 2). It says nothing about leaving men out of the picture or that higher education’s priority to community should rest on the shoulders of women.

It is not only higher education’s faculty and administration who feel service-learning belongs in the curriculum, students too, both men and women, feel strongly that service should

be part of the institutional mission of colleges with nearly 60% stating service “should be” part of the institutional mission (Dey, Barnhardt, Antonaros, Ott, & Holsapple, 2009). Specific research on service-learning and community service outcomes has shown that volunteer outreach, community service, public service, and service-learning enhances the student learning experience (Jacoby, 2015). In fact, few studies negate the positive impact of service for the provider (although it can happen), the benefits far outweigh the negatives and the richness of the value added through service to the undergraduate experience has been substantiated in several national studies (Kuh, 2008; Mooney & Edwards, 2001).

The Numbers Discrepancy and Evidence of a Problem

Through day-to-day practice of building and creating volunteer outreach opportunities for undergraduates, it is apparent, year after year, that by the numbers, collegiate men do not show up to volunteer like their female counterparts (U. S. Department of Labor, Bureau of Labor Statistics, 2015). In fact, women in America, regardless of wealth, employment status, or age, account for a larger proportion of volunteers in almost every category (Kopf, 2015). As stated, this gap in engagement leads to the identified problem of this study. Specifically, does a compulsory graduation requirement somehow impact men in a way that affects future motivation to serve and is the community service activity course (CSAC) as meaningful for men as it is for women? Finally, what motivates men who volunteer to serve beyond a graduation requirement?

The Motivating Factor

Because the variables as to why someone does not do something are vast and difficult to measure, it seems prudent to study commonalities of why someone is intrinsically motivated to do something specific. Therefore, this study will focus on collegiate-aged males, ages 18

through 24 at a small liberal arts university who are motivated to volunteer beyond a graduation requirement and serve simply for the satisfaction of volunteering.

Collegiate males who elect to serve voluntarily may have something in common regarding an intrinsic motivational factor and, therefore, may hold the key in solving the challenge of why other men are unmotivated. The researcher will look at Deci and Ryan's (2000) motivation continuum comparing where the participants of this study are identified on the continuum in terms of volunteer outreach and motivation. Looking at collegiate males who volunteer through this lens may offer new directions and programming implications for Student Affairs professionals and institutions of higher education to increase the capacity and delivery of services by men.

Changes for the Future

If influencing factors are uncovered as to why men who serve are motivated to do so, it may assist in finding ways to motivate future college-aged men to become direct service providers as community tutors, coaches, mentors, and community servants at the same rate as women. Findings from this research may also assist programs to find ways to motivate men to volunteer that has not been previously practiced. In other words, if it is the type of service, or volunteer outreach, that matters most to men, or breaking down perceptions of what service or volunteering is, then collegiate practitioners of service programs may find ways to engage men more successfully.

The Purpose

The specific reason for this study is to understand the reason(s) and intrinsic motivations of collegiate men who volunteer which may introduce more meaningful service opportunities for other men or indicate motivational factors related to service. This study may help practitioners

and faculty ways to increase the volume of service which holds economic implications for communities as well the student developmental value of growth through service not to mention introducing issues of justice for those serving; issues unrealized if you are not present to participate. Finally, this study may reveal motivational factors that lead more men off campus to connect and engage with rich tapestry within the communities around campuses or in their hometown neighborhoods not simply for the benefit of the men serving, but for the many communities, particularly children in those communities, who may benefit from the presence of men.

Theoretical Framework

The framework in looking at traditional-aged collegiate males' volunteer service used the Self-determination theory continuum (Ryan & Deci, 2000) showing the types of motivation from extrinsic to intrinsic motivation towards self-determination and internal reasons for acting. This research also used SET (Astin, 1984) based on parallel constructs of behavior which align succinctly with motivation and self-determination. According to Astin (1984), involvement is more of a behavior than motivation but looking at motivation to serve in this study will inform us about specific factors men take into consideration when serving. This in itself succinctly lines up with Deci and Ryan's (2000) continuums to see the external and internal continuum of reasons for motivation that, in this study, is linked to providing volunteer service.

Astin (1984), a pioneer in student development theory, learned early on that student engagement equated to student success and positive learning outcomes while Deci and Ryan (2000) intensely studied reasons for motivations and action. Although service-learning and direct service languages were not used during Dewey's tenure as a scholar from 1884-1930, the terminology would come later for higher education practitioners such as Astin (1984), Kohlberg

and Hersh (1977), and Boyer (1994). Astin as well as other collegiate researchers such as Kuh (2000) were well informed on how extracurricular and engaged learning made a difference in student success—and ultimately student retention rates versus drop-out rates (Sax, Astin, & Astin, 1996). What motivates students genuinely matters in college and when looking at volunteer outreach, as we do here, it matters to the student, the community, and the neighborhood.

Deci and Ryan's (2000) continuum provided a specific framework on motivation—that lines up succinctly but with divergent levels of intrinsic and extrinsic volunteer outreach. This researcher used the SDT continuum as backdrop to map participants of this study on their volunteer service—while looking for indicators through relatedness, autonomy, and competency. Further, the researcher will discuss the correlations and the specific programs college men found useful in their motivational journeys as volunteers. This theory and their stories may lead us towards answers in what motivational factors men use to volunteer but first we will research data which may reveal if compulsory service is meaningful or not.

Significance

Several national studies pointed to the benefits of learning through service for traditional-aged college students but few looked at gender roles or the disparity between men and women doing direct volunteer service. There is also scant evidence on motivational factors for men and service. This study is significant in that it looked at what motivates traditional-aged college men to participate in the democratic process of volunteer service. Understanding this engagement may bolster the need for more high-impact practices such as compulsorily community service or service-learning requirements with expectation that students engage in volunteer service as undergraduates. Should this be the case—if the research asserts that requiring service actually engages men while in college—then it has consequential implications for more widespread

compulsory service expectation in higher education. In other words, if requiring men to serve promotes volunteering beyond the requirement than traditionally, passive practices-of-service outreach in higher education may justifiably be scrutinized; particularly with institutions which rarely require public service of its students. However, if a compulsorily service requirement impedes a male student to volunteer beyond a service requirement then it is fair to look closely and critically at the practice of requiring service from all students. It should be noted early on that Deci and Ryan (2000) were explicit about the importance of “supportive conditions” when it comes to intrinsic motivations and providing environments where intrinsic motivation “will flourish if circumstances permit” (p. 70). This was interpreted by the investigator that colleges and universities have some obligation to provide an environment of developmental growth for students when it comes to the motivational outcomes of volunteer service (Deci & Ryan, 2000).

After a comparative analysis of the research of the CSAC survey showing outcomes for both men and women, individual interviews took place with male participants exclusively to express their reasons for volunteering. Therefore, this quantitative-qualitative mixed study uses the strength of both techniques to uncover findings beyond numbers. (Again, men fall short of women in reported and tracked hours of volunteer service locally and nationally, which is why we are looking for reasons men who volunteer were motivated to do so.)

The qualitative interview questions to the primary question of motivation helped frame the inquiry more succinctly and tied-in with Deci and Ryan’s (2000) research assertion that autonomy, competency, and relatedness play into motivation and, in this case, a male college student’s reasons for volunteering. When asking the main question, what are the motivational factors prompting traditional college-aged men to volunteer, examples of additional and specific to questions directly tying in to Deci and Ryan’s (2000) motivation continuum will be:

Competent – Do you feel confident about the volunteer service you provide? What skills do you bring to the program? Do you feel you are good at the service you provide? Before starting your volunteer service, did you think you would be effective at it? Do you feel you are making an impact for the agency, the client(s), the community?

Relatedness - Do you relate to the volunteer service or community in a personal way? Is it in your community or neighborhood? Do you relate to those you are serving?

Autonomy - Did you select the volunteer service yourself? Do you decide what to do in terms of the service you perform? When you do volunteer service, do you serve through altruism, religious beliefs, or something else? Tell me about this.

Definition of Terms

There are multiple ways to describe community service in higher education. Within the main research question, the qualitative research questions, and the focus of the text for this study the term volunteering or volunteer service will be used most often as opposed to service, service-learning, student engagement, civic learning, community outreach, servant leadership, community service, community service activities, activism, internships, advocacy, and community involvement. While all include elements of community service-learning (Verjee, 2010), it is the motivation factors for men to volunteer we are looking to find. Using an earlier and more inclusive definition of service-learning, Eyler and Giles (1999 as cited in Verjee, 2010) stated “any program that attempts to link academic study with service can be characterized as service-learning; non course-based programs that include a reflective component and learning goals may also be included under this umbrella (p. 5)” (p. 2). This is important to this study in that the quantitative research data used was culled from a specific period/time frame (2017 and 2018) and was part of a service-learning activity with reflective components such as journals,

final papers, and verbal reflection. While the quantitative research is considered service-learning and the qualitative research is based on volunteerism, both are experiences students select for themselves in terms of where, when, why, and who they serve.

Further, this study used the terms intrinsic and extrinsic motivation. Extrinsic motivation will refer to service with an attainable outcome or an assigned request to serve such a service requirement or faculty appointed project while intrinsic motivation will refer to service for the sake of service itself or something driven internally, altruistically, and independent of anything else other than the satisfaction of serving (Ryan & Deci, 2000).

Summary of Chapter One

This project specifically looked at why men of a certain age group volunteer. In addition, while this study did not look at why men volunteer in their communities less than women do but rather, what motivates them to volunteer, some comparisons are made because issues of equity exist. According to the U. S. Department of Labor (U. S. Department of Labor, Bureau of Labor Statistics, 2015) as well as research conducted at the University of Redlands (2015), it is clear that men serve their community significantly less than women. With higher education embracing the values and principles of engagement and service on a national level, capitalizing on the developmental advantages of learning through volunteer service in college become a relevant comparison.

Discovering why men who serve their community as a volunteer is essential to understand, particularly through the lens of motivation as it may lead to reasons other can serve. Using the theoretical framework of Deci and Ryan's (2000) SDT, this research found specific reasons why men serve while building a framework for addressing the dilemma for the discrepancy and possible venues for success in solving this communal challenge. As stated, the

net-loss value of men failing to volunteer can be measured in the multimillions of dollars while the developmental growth aspect of learning through service is jeopardized or lost when men volunteer less, or not at all. This study focused on why traditional college-age men who volunteer are motivated to do so – outside of any obligation.

Chapter Two - Literature Review

Introduction

This chapter presents an investigation into the literature on student engagement and volunteer service as it directly relates to student development and human capabilities applied through the social justice context of funds of knowledge. Investigating why men volunteer in their communities and referencing the impact of their direct service is relevant to the engaged student in higher education (Dey et al., 2009). However, with respect to reciprocity, this research also has implications for communities being served. As the researcher investigated why men volunteer, this chapter also includes a look at the impact engagement, through volunteer service, provides college students and the development of civically engaged, traditionally-aged collegiate men through the lens of educational justice, human capabilities (Alexander, 2016), and funds of knowledge (Moll, Amanti, Neff, Gonzalez, 1992).

Identifying educationally just practices through service accentuates a college student's place in the community and the value-added engagement they can bring as citizens. Here the researcher looked at high impact practices or connectedness for men in college and the developmental value engagement has as a practical experience (Astin, 1984). The researcher also looked at the value of those serving and how bringing skills and service to off-campus communities develops individual agency and worth.

Additionally, connectedness through service will be shown and that socially-just action exhibits further relevance toward motivation through service engagement. As the researcher moved forward in this study, he reviewed the research presented in Chapter Four indicating whether or not a compulsorily service has meaning for men and if the value of the experience matches the outcomes women experience. Depending on the outcome, engaging men in

volunteer service may no longer be a hit-or-miss option for university curriculum; it may be an academic obligation; a student developmental initiative towards obligation, fundamentally acknowledging that men have much to offer and volunteer service has measurable positive outcomes by engaging in it. Motivating men to engage in volunteer service may be viewed as an inclusive feature for the future for all institutions of higher education.

Theoretical Framework

Student Involvement/Engagement Theory (Astin, 1984) placed the concept of engagement relevant to student success while in college, whereas Deci and Ryan's (2000) Self-Determination Theory (SDT) investigated the intrinsic and extrinsic motivations by individuals toward social development and well-being.

Eleven outcomes are found in Astin's (1984) Student Engagement Theory (SET) that relate positively for students serving while taking courses or participating in volunteer service in college. To name a few, academic performance improved and students who took service-learning courses volunteered more often and went into the service field afterwards. Further, SET showed that engagement meant academic success and the numbers added up with regard to retention and showed emphatically that the more engaged in extracurricular activities a student became, the more successful they were as students in matters of grades, time well spent, and even graduation rates. Students practiced leadership development and improved their interpersonal skills, showing significant signs of improved self-efficacy (Astin, 1984).

Using competence, relatedness, and autonomy as the primary indicators of a balanced individual as a functioning being (Deci & Ryan, 2000), SDT pinpointed the factors motivating men to volunteer while in college. Providing volunteer service to the community that embraces competence, relatedness, and autonomy also blends into aspirations of human capabilities

(Nussbaum & Sen, 1993) and issues of justice outside the classroom (Freire, 1972) in the neighborhoods. Primary to this study were reasons and motivations for men to serve, even after a compulsory requirement was met. It is important to remember this mixed method study is not looking for reasons why men volunteer less than women but rather, what motivates them to volunteer—even after a graduation requirement has been met. Pinpointing reasons men volunteer after an obligatory service-learning experience strengthens the point in understanding motivation and can link to justice and the relevance of engagement as citizens.

Service through Educational Justice

To understand the relevance of experiential education and its ramifications on the development of collegiate men, one must look at John Dewey's (2007) call to value pragmatism in education and Lawrence Kohlberg's (1984) attention to stages of moral development (see Appendix A). These two icons of engagement connect the value of learning through service engagement and its place in higher education. Rather than engagement only, one can also build upon engagement through service and action off-campus, which can be (and should be) akin to looking at and experiencing issue of justice. Seen through the lens of Paulo Freire's (1972) sense of social justice within schools and in the classroom or Jonathon Kozol's (1991) sense of indignation at the condition children are expected to learn in while attending school in the inner cities of America, engagement there, inside of the schools, and in the neighborhood seems urgent. Educational justice tied to male-collegiate volunteer service has a place in the K-12 classroom and elsewhere where oppression and injustices are common (Jacoby, 2015). College students come from those places, particularly, first-generation students; they have been shaped there—in the very neighborhoods needing them most—and it is relevant for them to serve there and other niches within our communities that struggle with issues of equity. Kohlberg's (1971) sixth

stage, moral reasoning, brings students closer to rules and laws grounded in justice. It is at this level that Kohlberg struggled to find concrete principles for moral reasoning, but looking at it through volunteer service and community engagement brings it to light. Kohlberg's principles are alive and well in every dysfunctional neighborhood looking of justice and students can bring such things to the table.

Issues of justice and fairness surround the ivory tower and there may be no better way for a traditional-aged college student to engage in justice discourse and Dewey's (1916) pragmatism than to engage in direct service or volunteer. The idea of student engagement as a relevant learning model was developed throughout the 20th century, first by Dewey (1916) and later by other scholars who felt experience mattered continuing to Astin (1984) and Boyer (1994) where SET was championed as a significant way to engage students.

Taking volunteer service engagement to a new level within experiential education is the pedagogy of justice-learning put forth by Conley and Hamlin (2009) in their article *Justice-Learning: Exploring the Efficacy with Low-Income, First Generation College Students*. These two authors looked for, and found, an expanded way of learning about community through the lens of social justice. The authors created a theoretical framework for justice-learning found at the intersections of justice and service-learning. Here the authors looked at justice-oriented curriculums linked to service learning. They contended that service has a tendency to approach topics of justice and naturally uses reciprocity while engagement and connections are made in higher education and the community (Butin, 2006). Further, justice learning, according to Conley and Hamlin (2009), can influence academic and civic engagement for students of color who identify as low-income, first-generation college students. If we are looking at why men serve, connecting them to their neighborhoods or similar neighborhoods of choice connects them

to something meaningful; it embraces agency, champions their own capacities, and ownership of community well-being. This has direct implication for competency and connectedness.

With justice-learning recently breaking into the conversation regarding student engagement, it will be only be a matter of time before more practitioners embrace the notion of how valuable service-learning and justice-learning can work in tandem (Butin, 2006). Justice-learning seems critical to understand when discussing college student's direct service since it addresses equity as something, particularly men, need to comprehend. The overarching philosophy of justice-learning encompasses a critical examination of power, privilege, and difference in contemporary society by utilizing a "de-centering" approach that strives, through sustained classroom inquiry and collaborative community-based activities, to foster doubt about operant cultural categories that initially seem stable and fixed" (Conley & Hamlin, 2009, p. 48).

While student involvement through volunteer service is relevant in higher education, so too is recognizing and understanding privilege and how students approach issues within the communities they are serving. Men need to be aware of this dynamic not as a threat, but as an ingredient of their success in the community and as a matter of reciprocity.

Funds of Knowledge

(As Applied to Traditional College-Age Men who Serve)

Many students on college campuses today are first generation and many come from lower-income households (Conley & Hamlin, 2009). The relevance of volunteer service to them is as real as the schools and neighborhoods they grew up in. As volunteer service for a student's development, engagement, pedagogy moves forward, it is essential to develop the best practices in the field keeping in mind that lives are affected by recipients of service while learning outcomes are at stake for those volunteering—in this case, traditionally-aged collegiate males.

While looking at volunteer outreach and service in higher education, it seems only natural to study the concept of funds of knowledge as it relates to oppressed neighborhoods since many service activities occur within these communities. The men interviewed in this study have mentored marginalized children, directly or indirectly supported children with cancer, and volunteered at conservancies and shelters. What is it these men offered? Introduced by Wolf in 1966, funds of knowledge turn knowledge into capital and allows bartering in communities where knowledge is the “currency of exchange.” It is how working-class families can find value in what they bring to the community table of information and services. Funds of knowledge expands on Bourdieu’s (1986) theory of social and cultural capital. It makes advances through the face value of funds of knowledge which leads directly into Bourdieu’s (1986) “rules of the game” and habitus as one’s ability to succeed with what they have. It is an empowering strategy that brings in equity and value particularly within the Mexican-American community (Rios-Aguilar, Kiyama, Gravitt, & Moll, 2011) and for Latino men or African Americans bringing service back home. It is relevant to look at knowledge as value-added within the concept of this study on motivation particularly through the lens of competency, relatedness, and autonomy as they are critically interrelated to cultural capital.

Put into practice, college men may increase their own agency when returning to their communities to serve in whatever capacity the community requests. Minority men and men in lower, socio-economic backgrounds attending and staying in college is dismally low and when they do attend, they are struggling with a myriad of issues blocking the way to graduation (Clayton, Lucas Hewitt, & Gaffney, 2004). It is reasonable to assume then, that direct service as the vehicle to SET applies to tutoring at an after-school program, mentoring younger students at their former high school, or assistant coaching alongside their former coach at the YMCA

encourages sustained and meaningful engagement and may even keep them in college. This capitalizes on male capabilities as leverage, support, and service-in-action and specifically depends on the volunteers' relatedness, competency, and autonomy.

Expanding on the relevance of funds of knowledge for collegiate men, we must also consider the new paradigm of it. Rather than valuing past generations of a redistribution of wealth, young men today may find agency through applying skills in underserved neighborhoods through volunteering at the micro level. Growing as a person through service engagement may apply to most volunteers, yet service may be the catalyst to finding agency in the new movement of identity and recognition that resides within funds of knowledge (Fraser, 1997). To millennial's, volunteering may present itself in the most auspicious way, or, as Fraser (1997) suggested in *Justice Interruptus*, power is shifting from redistribution of wealth in favor of the power of identity and recognition; in other words, connectedness to the community.

While some men volunteer in their communities with pride as mentors, coaches, and teachers, others may not have thought of it as "capitol" at all – for themselves or from others in the community who might look to them for support. Two relevant reasons funds of knowledge is critical to the field of volunteer engagement for men are: (1) both students and the community they serve may find funds of knowledge useful in practice and should be aware of its possibility as equity and, (2) it reveals a humanistic view of cultural capital and an actual view that it has value and worth. This type of capital is seldom realized and almost never applied to those with other forms of equity, i.e. collegiate males with little money but many worthwhile skills. In short, financially, collegiate males may have little to "give" their communities but by recognizing their individual and cultural capital, it becomes obvious they are valuable assets (Howard, 2006).

Here, within the same justice symmetry of funds of knowledge and SET, is a strong, usefully pragmatic way for college men to apply direct service; the human capabilities approach. The researcher will reveal how these capabilities shoulder-up to motivation and link into competence, relatedness, and autonomy as well.

Human Capabilities

While Sen (1985), Nussbaum (2006), North (2006), and Fraser (1995) advanced the investigation of the capabilities approach where well-being was of moral importance, it was not about poverty per se, but rather it was about the entirety of the picture—of what it is to be a fully functioning human being. Nussbaum may have summed up the vitality of the theory best by asking what a person has left to deal with if just one of their capabilities were removed. How would they operate in society? For example, take “play,” out of the equation of human capabilities. What quality of life is left? Further, take “practical reason” out of the picture; how do you function without it (Nussbaum, 2006)? Nussbaum was articulating that each area of central human capabilities is essential and when marginalized or removed, an incomplete reality exists for those who suffer the removal. It is here that the capabilities approach seemed to be a champion for how volunteer engagement might be approached in higher education as students venture off campus into neighborhoods.

Here, in practical terms, blending SET with Nussbaum’s (2000) central human capabilities is a list for which service engagement could begin to work from within the perspective of human capabilities echoing the sentiments of Kant (1784). The list, which can be used pragmatically for volunteer service, begins with life itself and also includes health, bodily integrity, senses, imagination and thought, emotions, practical reason, affiliation, other species, play, and control over one’s environment—both political and material (Nussbaum, 2000) all

aligning with movements or acts of justice. In terms of student involvement, all of these areas can be applied to how a collegiate male might participate (connect) in volunteer service. For example, many students in college participate in the following volunteer activities that tie directly into Nussbaum's list of capabilities (University of Redlands, n.d.) and can be used as a link or model for men serving in meaningful ways with direct service engagement in higher education:

Health – Campus blood drives, bone marrow drives, AIDS Awareness campaigns, ALS fundraisers and programs such as breast cancer walks, serving family planning programs, promoting adoption centers, and food distribution centers.

Bodily Integrity – Battered women's shelters, youth counseling services, rape crisis centers, sexual assault services, self-defense trainings, and HIV education for women, men, and minorities.

Senses, Imagination, and Thought – Literacy programs, ESL programs, math and sciences camps, theatre productions on social justice and theatre for change, music tutoring, and art programs.

Emotions – Counseling centers, afterschool mentoring programs, "One-in-Five" program for men and rape education, "How to be a good man" programs, and anger management for children.

Practical Reason – Religious service, mentoring, tutoring, college preparation, on-campus tours in programs such as "I'm Going to College," Life Skills training, reflection on service, and leadership development.

Affiliation –Service clubs such a Rotaract, Kiwanians, Optimists, community choirs, MEChA (Chicano activist’s), the Black Student Union, LBGTQ organizations, RYG (men of color), or WRW (women of color).

Play – University Humor Outreach Program, Coaching, Children’s theatre and Improv, Peer Theatre, outdoor education programs, and high- and low-ropes challenge courses.

Control Over Ones Environment – Campaigning for political candidates, protesting, political fundraising, and environmental awareness campaigns.

Nussbaum’s (2000) capabilities list gives us concrete examples of how students engage in volunteer service and creates a critical pedagogy to examine the dominant cultures’ effect on others. Nussbaum’s (1998) “narrative imagination” indicated individual’s views and beliefs can be examined and changed through the lens of volunteer service in action applicable to both men and women. Yet, judging by the numbers, the onus to serve seems to sit squarely on the shoulders of women.

Men, Service, and High Impact Practice

Collegiate women, indeed women of all ages, performing direct service for and in the community as volunteers, outnumber men consistently (U. S. Department of Labor, Bureau of Labor Statistics, 2015). The University of Redlands also experienced the volunteer disparity where in 2017 only six out of the 60 college mentors for the campus Big Buddies Mentoring Program were men. Additionally, one out of five blood donors were male; two men out of 40 women attended the 2016 and 2017 campus’ Spring Break Disaster Relief Plunge (a week-long relief effort rebuilding after hurricanes and other natural disasters). Finally, the ratio of tutors for the campus’ free tutorial center, Jasper’s Corner Homework Club, was eight women for every one male tutor (University of Redlands, n.d.). For issues of justice-learning, human capabilities,

and student involvement the problem is clear-cut; men are simply not showing up in the same degree to volunteer or serve.

High Impact Educational Practices (HIPs) connects students to their college experience through to graduation and volunteering and service-learning is considered one of those high impact practices (Kuh, Cruce, Shoup, Kinzie, & Gonyea, 2008). HIP, as well as SET creates success for students wherever they attend college. According to Kuh (2008), it is not where a student attends college that is as important as what they do when they get there.

Student engagement on the collegiate level has direct ties to retention and it is through engagement that many students find footing in higher education both on and off campus (The National Task Force on Civic Learning and Democratic Engagement, 2012). It would be of good reason to think that “strong” engagement makes an argument that active learning and volunteer service may be attractive to men (Jones & Sheffield, 2019). Jones and Sheffield (2019) said that action that directly enhances and improves the community itself is a strong mode to service. It is precisely these reasons that placements in action service that could attract male participants to such high-impact placements as Habitat for Humanity, environmental justice work, disaster relief, etc. is important.

Still, service-learning or volunteering need not be high velocity to be considered high impact. In fact, traditional forms of volunteer service was considered high impact and has the same effect on retention for male college students as internships, living and learning, and other forms of experiential education (Kilgo, Ezell Sheets, & Pascarella, 2015). The rate of men in college continues to decline but the declining rate of lower-income males, all races in this economic category, is even more of a deepening crisis. The challenge here, inside out, is that men are not only capable of bringing value to communities through service and volunteer

engagement (competency), the action of that service itself might actually keep them in college (Clayton et al., 2004). Encouraging men to make an impact in their communities, while in college, remains a possible answer to the crisis. Volunteer service engagement allows the high impact practice to capture the reciprocity or connectedness it deserves for both community and collegiate learner.

Reciprocity through Service

Motivation aside, with emphasis on service-learning, volunteering, and direct service as a model for social justice and student involvement, the caution remains: What does an 18- to 24-year old college student know about serving a marginalize crime infested neighborhood with poverty rates and rampant homelessness? What business do they have entertaining the idea that they can be the difference? It is not only a fair question, it is essential. Butin (2006) spoke directly to the question as a challenge of Whiteness and power, feeling that imbalance of power and privilege was glossed over when talking about the win-win elements of service-learning.

However, one might argue that, “If service-learning is bridging the distance between ivory tower and brick houses, transforming neighborhoods, or increasing civic participation, the community members would take notice” (d’Arlach, Sánchez, & Feuer, 2009, p. 5). In other words, the reciprocity is essential to the ingredient of service-learning and it would be the community itself that assesses whether or not the arrangement was sustainable and beneficial. The reminder of reciprocity might illicit a nod from Freire (1972) and Dewey (2007). While Freire believed that connecting the university with the community without sacrificing research and rigor were important, especially through literacy programs, reflection, and service (Deans, 1999), Dewey encouraged schools to be community centers where everyone gathered. Freire and Dewey felt that students belonged in the community to learn and actively participate. Both

were self-proclaimed progressives, they encouraged learning through experience, problem solving, ethical social action, and conscious-raising (Deans, 1999) while Stanley Aronowitz and Henry Giroux (1993) saw students and the community as “engaged intellectuals.” With reflection conversations about power and reflection on lessons learned at the center of the service experience, along with conversation about equity and privilege, the educational benefits of service-learning and volunteer engagement can be reciprocal in nature and transformative for students, recipients, and even non-profit agencies.

Still, care must be taken when dealing with educational justice and outreach to avoid “fixing” or “helping,” and a more humble approach is to be adopted where “serving” equalizes the relationship between client and those providing service. This cautionary lesson allows college students to appreciate cultural humility, participate in reflection as a way to prepare the service being provided, and finally, reminds the privileged that they are not serving anyone to save them. They will, in fact, be surprised at how much they gain with regard to personal growth and unexpected lessons learned (Remen, 1999).

The Value of Practical Engagement

According to the Lumina Foundation, only 11% of business professionals and a slightly higher level of the general public felt strongly that college graduates had the necessary skills needed to function in the workplace (Peck & Preston, 2017). These are dismal opinions of college graduates; in fact, they are disturbing. Employers continually prefer graduates with “soft skills” in order for success to be reached by the new graduates and the lack of these skills reflects directly back to colleges and universities who have conferred degrees upon students unable to meet work expectations. Evidence exists, however, that students with leadership qualities and the skills employers are looking for can be attained through engagement in college—including

service engagement (Kruger & Peck, 2017). Further, research conducted at the University of Redlands indicated volunteer service has a direct relationship to the maturity level of a student (McGill, 1992). Students scoring higher on the Student Developmental Task and Lifestyles Inventory consistently volunteered more often; the higher they scored on the aptitude test—in decision making and maturity level growth—the more they had volunteered showing the direct correlation to volunteer service and student development (McGill, 1992). This, in itself, is another strong case tying volunteering into SDT and SET.

The National Association of Colleges and Employers (NACE) and the National Association of Student Personal Administrators (NASPA), the nation largest collegiate collective of college administrators joined to study engaged students and the outcomes of that engagement (Peck & Preston, 2017). The study found that students with opportunities to increase decision-making skills through engagement had much more potential to make an impact. The study also highlighted decision-making opportunities, teamwork, and communication as pertinent to the successful undergraduate and engagement was the key factor in practicing those skills (Peck & Preston, 2017). It seems natural then, that connecting students in direct volunteer service (in groups or independently) is an essential ingredient to positive student developmental practice.

Self-determination theory, in the scope of this research, appropriately demonstrates and helps to reinforce the intrinsic motivation of men to provide direct service to the community. Self-determination theory looks at the positive factors influencing motivation rather than the various negative influences and it relies on three psychological needs that are critical in reaching balanced mental health and self-motivation. As mentioned, SDT theory depends on competence, autonomy, and relatedness in order to reach optimal influence and fits succinctly into the realm of volunteer service and service outcomes when dealing with college student engagement (Ryan

& Deci, 2000). Further, SDT is particularly appropriate in the research scope in that it allows the examination of both compulsorily service, which according to SDT, is externally regulated, since it is required by an outside entity (the University), while volunteering is intrinsically motivated and self-regulated in approach.

Quantitative research evaluated (and compared) both men and women's feedback of a required service course at the University of Redlands. The compiled surveys of student feedback after completing the service graduation requirement was used to evaluate if men are having a positive or negative experience in the Community Service Activity course (CSAC). This information indicated if a compulsory service experience, if viewed less favorably by men, might be a direct link for why men do not provide direct service or volunteer. It also indicated whether men and women are having different or similar reactions to their CSAC experience.

Qualitative research gathered through interviews with eight traditional collegiate-aged males who make service an active part of their lives will indicate the motivational factors of volunteering autonomously. All of the men have completed the CSAC graduation requirement through an externally regulated (Deci & Ryan, 2000) service experience but continue to voluntarily serve their communities in various capacities. Some have served through the football team's direct service at Camp Ronald McDonald's Camp for Good Times in Idyllwild, California while others serve as mentors in an on-campus mentoring program at the University of Redlands. Although the Camp Ronald McDonald and Big Buddies mentoring experiences can and do meet the University's compulsorily service graduation requirement (CSAC), these specific experiences are not required in any capacity and many men serve under these umbrellas of opportunity of their own volition. Over one third of the football team at University of Redlands voluntarily participates in the Camp Ronald McDonald activity to fulfill their

graduation requirement; others have already completed the graduation requirement elsewhere through service-learning courses (University of Redlands, n.d.) but continued to serve alongside team members at Camp Ronald McDonald repeating the experience year-after-year until graduation. Mentors in the Big Buddies program have no direct tie with any sports team or organization and while Big Buddies mentorship fulfills CSAC as well, most men in the program continue being mentors after completing their CSAC requirement is completed. This study, using SDT, will look for direct reasons for why this occurs.

The extrinsic motivation of the Camp Ronald McDonald service experience is labeled as introjected regulation by Ryan and Deci (2000), and has to do with performing to avoid guilt or to increase personal pride. Participation in this specific service activity may be seen by football players (although no evidence of this exist) which may affect the coaches view of the players indirectly influencing a player's chance to play for the team in the future. In other words, true to introjected regulation, there may be a sense by participants of an obligation to participate in service through external motivation even though the experience is not required. This would not be the case with becoming a Big Buddy mentor and the point here is not accusatory, it is mentioned upfront to inform the study that some men may volunteer through introjected regulation while others have no such expectation.

Summary of Chapter Two

While student engagement is pivotal to success in college, volunteer engagement draws upon the humanistic relevancy of justice to the perspective. Dewey's (2007) pragmatic approach to learning through doing (service included) can usher in self-awareness men may not know but certainly hold. Both the intrinsic and extrinsic value of service can capitalize on what a collegiate male may offer their community as a high impact practice that actually keeps them in

college. Even using introjected regulation or, serving with some intent to gain “something,” creates learning opportunities for men that can lead them to an understanding of justice and privilege but celebrates their autonomy, relatedness, and competency through volunteer engagement.

Chapter two identified literature supporting the relevance of using funds of knowledge that collegiate men bring as human capital or human capabilities relevant to the communities they serve. These types of direct engagement opportunities, centered with reciprocity and cultural understanding, can lead men to meaningful community engagement or growth through service (McGill, 1992). Establishing that service engagement has a strong place in higher education, and knowing that men serve less, one might eventually ask, why more schools do not require a compulsory service graduation requirement or spend more time building volunteer outreach programs. Chapter Four includes a presentation of the effects such a requirement has on men and why men who complete a graduation requirement continue to serve.

This chapter included the disclosure that volunteering has a stake in a student’s development. This chapter referenced the need to volunteer through the lens of justice, the relevance men have in volunteering, as well as their ability to bring value to the communities they serve through human capabilities. Also, it tied SET with SDT. The literature demonstrated a forthright, educationally-sound practice of serving but also demonstrated that men nationally serve less than women and are missing out on a variety of high-impact practices to personal growth and community engagement.

Chapter Three – Research Methods

Statement of Research

This study attempted to discover motivating factors that influence traditional college-aged men to volunteer. Using available quantitative data comparing satisfaction levels between men and women who served within the context of an undergraduate service requirement at the University of Redlands may indicate if that requirement affects future volunteer engagement. The quantitative CSAC data set used in this study is available through archival surveys from the Office of Community Service Learning completed by students who each completed an evaluation of their compulsory service experience. After completing 80-hours of unpaid outreach at a non-profit agency during an academic year, students filled out an anonymous evaluation of their experience. The survey for this study indicated satisfaction levels for both male and female students within academic years 2017 and 2018. Outcomes from this data showed if men are finding compulsory service as meaningful and engaging as women or if they rate the experience in a negative light. Should the data show men do not find their required service experience meaningful or engaging, then it may be an indicator as to why traditional college-age men at the University of Redlands do not volunteer after their service requirement has been met.

Building on the quantitative research, the qualitative data will deepen our understanding of why certain men volunteer after a compulsory requirement was satisfied. Pivotal to this study are motivational factors for why men who volunteer are motivated to do so. By interviewing men who continue to volunteer after their compulsory requirement is completed may indicate specific motivations for doing so. While the quantitative CSAC data indicated if mandated

service has a detrimental influence for men, the qualitative data indicated motivational factors for those volunteering as part of their everyday lives.

Mixed Methods

This mixed-method study on the motivational factors for why collegiate-age men volunteer may capture valuable insights in designing effective practices to engage other collegiate men to serve, particularly within the traditional college-age male demographic. This sequential Quant → Qual study will buttress the educational benefits developed within high-impact practices through direct service (Stanton et al., 1999).

The quantitative measurements of the CSAC survey (see Appendix B) shows three outcomes. One, it indicates the number of voluntary service hours performed by both male and female CSAC participants prior to the CSAC experience. Two, it indicates the satisfaction level of the CSAC experience by men and women who served in 2017 through 2018 academic years and three, it indicates if the CSAC experience was more meaningful than the students originally expected. These answers inform the research if mandated service has a negative influence on men, which may directly impede further volunteer service.

The qualitative research shows specific reasons, both extrinsic and intrinsic, that motivate certain men to volunteer beyond the CSAC graduation requirement. Knowing prior service history and motivational criteria of current volunteer outreach will lead to a better understanding of how this engagement captures high impact practices for men in college.

This Quant → Qual study sheds light on the motivating factors men take into consideration individually about volunteer service they have championed. Twenty years of preexisting quantitative archival data has informed the Office of Community Service Learning at the University of Redlands about learning outcomes of the CSAC experience. With approval

from the Institutional Review Board (IRB) at the University of Redlands, archival data was used for this study as a comparative analysis and gender specific outcomes. The results from the quantitative data, comparing men's satisfaction level to women's, informed the study on how the required CSAC experience met, or did not meet, the expectation of students. The outcomes provided insight to satisfaction levels which may indicate why men do not serve in the same capacity as women once their compulsory service requirement is completed at Redlands—a trend that mirrors national data on males volunteering less than women (U. S. Department of Labor, Bureau of Labor Statistics, 2015).

The qualitative data indicated themes identified by men through individual interviews and highlighted motivational factors identified within Deci and Ryan's (2000) SDT continuum. The self-determination theory associates outcomes of motivation with competence, relatedness, and autonomy. Questions for the qualitative research in this study discovered if SDT outcomes are connected for men serving beyond a compulsory requirement and discovered if there is a relationship to these motivational continuums for men who volunteer. For example, do men feel competent in their volunteer service; can they relate to the volunteer outreach they perform, the communities they serve, or the individuals they serve; and, is their personal choice of volunteer service a factor in their own motivation to volunteer and continue to volunteer.

Quantitative Methodology

Each year, several hundred students complete a compulsory, community-service activity at the University of Redlands either through paid public service at a school or non-profit agency; enrolling in a faculty-taught, service-learning course; or enrolling in a three-unit 80-hour unpaid service placement at a non-profit agency, hospital, or school of their own choosing. In 2017 and 2018, 270 undergraduate students elected to fulfill the three-unit 80-hour option of CSAC

throughout an academic year. Upon successful completion of their service in 2017, 120 students fulfilled the CSAC evaluation and in 2018, 124 completed the evaluation. In totality, these 244 surveys served as the qualitative data for this study.

This research used all 244 surveys completed by students in each of the academic years 2017 and 2018 in finding satisfaction levels of the required CSAC experience. Using all the surveys eliminated the need for samples, power numbers, and percentages and strengthens the confidence level of the study in terms of student feedback and dependability. Both academic years of 2017 and 2018 will be compiled together in totality into one data set.

Because all students at the University of Redlands are required to do some form of public service to graduate, the researcher looked at the similarity of students who elected to serve 80-hours at a non-profit agency, hospital, or school and who anonymously completed a survey after the service was successfully completed. The research reviewed the Likert (Allen & Seaman, 2007) responses from undergraduate students for three specific questions from the CSAC evaluation that indicate student satisfaction levels. The entire survey has 14 questions but questions #3, #5, and #8 dealt with prior service hours and satisfaction of the CSAC experience specifically. Separated by gender, these three responses are relevant data to this study:

Question #3. Other than CSAC, how many hours of service do you perform a year?

Question #5. Did the CSAC experience meet your expectations?

Question #8. Was the CSAC experience more meaningful than you originally expected?

Looking at University of Redlands CSAC student surveys from the 80-hour service placement from years 2017 and 2018 showed satisfaction levels of that experience. Both male and female students who registered and successfully completed their CSAC graduation requirement completed the CSAC survey anonymously and there was no connection between

survey responses or a passing or failing grade; and, prior to completing the evaluations, students were verbally encouraged to be candid in their responses to the CSAC experience.

As with all CSAC evaluations, the 2017 and 2018 CSAC surveys were completed in pencil after the students CSAC experience and verbal reflection exercise. The surveys, submitted anonymously with no identifiable markers, were completed in a private room in the Community Service Learning (CSL) office and generally took each student no more than five minutes to complete. After completing the evaluation, students dropped the CSAC surveys into a wooden box on the administrative assistant's desk on their way out of the CSL office. The evaluations were reviewed during the year, after grades were submitted, stored in the CSL supply room for five years, and then archived in the CSL storage room or the Armacost Library on the University of Redlands campus.

Population Inclusion Criteria

Because of the high rate of return on this survey and a confidence level of 95%, all of the CSAC surveys completed by students in 2017 and 2018 were included in this study. However, since some students elected not to identify their gender, or did not complete both sides of the survey, the data could not reach a higher confidence level of 95%. Note: Surveys without gender identification were not included in the study because of the comparative nature of the study regarding men and women. The surveys omitted from the study numbered six from 2017 and two from 2018; therefore, 236 surveys were used in this research.

In addition to number of hours previously served (question #3) and the evaluative information of the CSAC experience questions #5 and #8 requested, were questions regarding the students gender, major, year in school, GPA, and a general question as to where the CSAC service placement occurred such as on-campus, off-campus, abroad, or at home. This study,

focused on satisfaction levels of the experience, looked specifically at a comparison of male and female responses to questions #3, #5, and #8 only.

Analysis

All of the data from the completed CSAC surveys in 2017 and 2018 were separated by gender in the respective years. With the data inputted and coded into two populations according to gender, student responses from the Likert-scaled survey for question #3, #5, and #8 provided variables (and assigned variable labels) as outcomes to compare in the study. Each respondent's raw data was given an I.D. number allowing for calculations and cross-referencing should something happen to the electronic data.

Question #3. Other than CSAC, how many hours of service do you perform a year?

1= Over 100 hours

2 = Between 150 hours

3 = Between 20 and 50 hours

4 = Less than 20 hours per year

5 = No service

In addition to calculating the differences between volunteer hours of men and women prior to CSAC, the mean average for question #5 separated male and female surveys from 2017 and 2018. In 2017, 59 male respondents completed the survey and 61 female respondents completed the survey. In 2018, 48 males completed the evaluation and 76 females completed the evaluation.

Question #5. Did the CSAC experience meet your expectations? (Using the Likert scale)

1 = Strongly Agree

2 = Agree

3 = Neutral

4 = Disagree

5 = Strongly Disagree

In 2017, the male responses from the Likert scale were divided by 59 to get the mean.

For female respondents, their responses from the Likert scale were divided by 61 for the mean.

In 2018, the male responses were divided by 48, and the female responses were divided by 76 for the mean.

For question #8. Was the CSAC experience more meaningful than you originally expected? (Using the Likert scale)

1 = Strongly Agree

2 = Agree

3 = Neutral

4 = Disagree

5 = Strongly Disagree

The mean for question #8 in 2017 was found by adding male responses then dividing by 59 and for females the responses were added and then divided by 61. In 2018, the male responses were divided by 48 while the female responses were divided by 76 giving the mean for each year.

The median was found by sorting the number from lowest to highest to find the middle. For question #5 and using the Likert scale responses from 2017, the median is 31 for women and 30 for men. In 2018, the median is 38 for women and 24 for men. For question #8 and using the Likert scale responses from surveys completed by both men and women, the median was found using the same formula.

The mode for the number occurring most often in the data was found by looking at both male and female responses. Using the Likert scale, the mode was between one and five for each question.

Summary of Quantitative Data

The CSAC data showed if men valued the overall experience of compulsory service, which in terms of extrinsic motivation has implications to student engagement. In other words, if men are having a negative experience through compulsory service completed through introjected regulation—extrinsically motivated by the university, it may imply harmful or negative outcomes toward volunteer service in the future. The implication on mandating service may be impactful for the University of Redlands (and other institutions with such a requirement) and they would do well to review the practice.

Qualitative Research

Purposeful Sample

The one-on-one interviews with eight traditional college-age males (ages 18 through 24) who, at the time of the study, provided direct service or volunteer independent of an institutional requirement, was conducted. Finding the themes of why men who completed a mandatory service requirement but continued to serve gave insight into their motivations. Participation was voluntary and all eight men have completed the CSAC requirement. They were not be enrolled in courses associated with the Office of Community Service Learning or the researcher. Responses and patterns from these men indicated themes of satisfaction and extrinsic motivational factors related to their service. Private, one-on-one interviews with the eight students revealed their personal reasons for being motivated to volunteer.

Actively Serving

Campus administrators at the University of Redlands who ran service outreach dependent on college volunteers and who were aware of men actively volunteering at non-profit agencies or university-sponsored outreach programs recommended eight men to the study. The men were invited to participate through a hard-copy invitation flier from the researcher (see Appendix C) informing them that they have been identified as someone who volunteers on a regular basis. Additionally, the men were informed of the reason for the study indicated on the invitation and asked to contact the researcher if they were interested in becoming a participant to the study. Using eight male, active participants or students allowed themes to develop pinpointing reasons for their motivation to volunteer.

Interviews

Location

Structured interviews of between one-half hour and up to one hour took place on campus in a small private conference room “R” in the Hunsaker Center at the University of Redlands. Hunsaker Center is a centralized building on the Redlands’ campus and easily accessed for students. Questions (see Appendix D) in these interviews strived to gain an understanding of why men who serve are motivated to do so and a private setting was appropriate. Only the interviewer and the interviewee were present during the sessions.

45 to 60 Minutes - Taped

The tape-recorded interviews took no longer than 60 minutes to complete and some were as short as 30 minutes. Taping the sessions allowed the researcher to transpose the responses for thematic qualities of each interview and more easily allowed the researcher to discover themes related to all of the interviews.

Interview Structure

The interviews were semi-structured all questions had a numerical sequence but the interviews allowed the respondents to talk freely, without undue influence. Each interview was conducted similarly in terms of when each question was asked unless the respondent answered the question prior to being asked.

Human Subjects

The University of Redlands IRB approved all questions related to the interview. The questions addressed characteristic and motivational factors for volunteering and used Deci and Ryan's (2000, 2002) SDT continuum to show—autonomy, relatedness, and competence—which established the patterns for men who volunteer.

Additionally, the researcher completed a Human Studies Research certification. The consent agreement includes a brief description and purpose of the study, assurance that participation is voluntary, and that responses are confidential (see Appendix E). Each interviewee signed a letter of consent prior to the interview and was able, at any time, to end the interview and elect to excuse themselves for any reason.

Interview Analysis

Each interview was transcribed and numbered line-by-line for citation purposes, focusing on themes, and patterns of responses creating a structure of the general responses. This inductive analysis relied on emerging patterns from the interviews themselves and allowed emergent themes to rise from the collected and transposed data (Bowen, 2009).

Creating Results

Data collected assisted the researcher in analyzing the phenomenological reasons some men are motivated to volunteer. Frequencies of service were cited as evidence indicating

motivational factors to serve which led us to the discrepancies between men and women and uncover the puzzle of motivation for men to serve. Field notes were taken regarding interviewee observations over the interview sessions.

Qualitative questions tailored to Deci and Ryan's (2000) motivational development as a backdrop for the research indicated if men felt competent to serve, if they related to the community calling them to serve, or if given too much autonomy to serve actually interfered with direct service itself. This research determined if traditional-aged collegiate males do not serve because they are not asked to do so, which makes a compulsory service requirement, backed by student developmental theory, a high-impact practice that ought to be embraced by more institutions of higher education.

Quant → Qual

One-on-one interviews were used to compare similarities, differences, and themes from outcomes of the quantitative research showing if men found service satisfactory or engaging. If the two do not correspond or agree, then further investigation will be necessary to discover if a compulsory service requirement might negatively affect a male student's future participation in direct service or if some other issue regarding a graduation requirement is influential in that outcome. Most notably to this study, however, was to discover what motivates men to serve as volunteers regardless of a student's opinion of a compulsory service requirement. Therefore, the congruency of the data shed light on student perspectives of CSAC, but the qualitative data led the researcher to discover reasons men provide direct service to their community without being told to do so. Both methods impacted the outcomes and Table 1 reveals the data's impact.

Table 1

Service Impact Data

Question	Quantitative	Qualitative	Together
Question #1 How many hours of service do you perform each year?	Redlands CSAC Data	Student data on current volunteer service	Congruent/incongruent
Question #2 The CSAC experience met my expectations	Redlands CSAC Data	Student data on current volunteer service	
Question #3 The CSAC experience was more meaningful than I originally expected	Redlands CSAC Data	Student data on current volunteer service	

Anticipated Outcomes

Chapter Four of this research will show that quantitative archival research informs the qualitative research outcomes indicating to what extent traditional college-aged men find value in service and what motivates them to serve their communities of their own volition. There is research on the male and female service ratio with men consistently serving less throughout the country's history (U. S. Department of Labor, Bureau of Labor Statistics, 2015) but there is little research on why traditional college-aged men serve. Therefore, discovering motivational factors to serve may lead to insight in motivating more college-aged men to serve in the future. These outcomes should assist practitioners, higher educational institutions, communities, or even governmental entities, to tailor requests and outreach opportunities for men; perhaps even

identifying ways to incorporate a more appealing way for men to serve their communities through motivational factors that matter to them.

Summary of Chapter Three

By identifying both intrinsic and extrinsic reasons men volunteer may inform universities about compulsorily service requirements but will also identify precise reasons high-impact practices matter in higher education. The intrinsic and extrinsic value of service is both relevant to the community and those doing service but it is also relevant for men, particularly if they view service differently, in terms of action. Since their service impact is low in comparison to women, it may prove to be of great value—both financially and developmentally, to understand the factors for why some men serve and others do not. Additionally, the lessons lost by not serving are also of concern for higher education professionals since growth occurs through service outreach, a proven high-impact practice (Kuh, 2008). Engagement matters—and if this study can reach new insights on men and service it will benefit both the community and men, who have not yet served their community in the same capacity or numbers as women.

This mixed-methods research, using a data set of service assessment and interviews of men who serve, shows specifically how men feel about compulsory service and their own volunteer experience. The outcomes have enormous financial implications as well as student awareness of justice issues and developmental growth for undergraduates. Using social justice as another lens for learning, along with experiential education and psychosocial theories of men and motivation, this study will lend credence to the value of service in higher education but also help pinpoint values that men share.

Chapter Four - Research Findings

Introduction

This Quant → Qual study investigated the motivational factors of traditional college-aged men ages 18 to 23 years-old at the University of Redlands, a private, four-year liberal arts institution, who routinely volunteered in the community as part of their everyday lives. The first step to this phenomenological study looked at quantitative data to research why university men were volunteering in lower numbers compared to women and if the compulsory service requirement known as CSAC (Community Service Activity course) influenced those low numbers. The qualitative emphasis of this mixed-method study looked for factors influencing the college men who volunteered either through external or internal motivations using Deci and Ryan's (2000) continuum on motivation as a reference. The interviews, apart from any direct influence of a University service requirement, might provide evidence in prompting more men to volunteer through intrinsic motivations.

The quantitative research looked at evaluative surveys completed by students who successfully completed their university compulsory service requirement. To gauge the relevance as a mixed-methods study, and to study the impact of a service graduation requirement, previously completed CSAC surveys/evaluations were used to inform the study by first investigating the outcomes of the student experiences and then measuring those outcomes. The quantitative research used two years of CSAC surveys completed by students in academic years 2017 and 2018 who had successfully finished their CSAC requirement. These surveys informed the researcher about the satisfaction levels of men and women regarding their CSAC experience—and also allowed a comparative assessment between men and women. If the CSAC requirement was having an adverse effect on college men and their future volunteer service, then an

assessment of the CSAC requirement and process might be in order or a change in delivery might be valuable in revamping the CSAC experience.

The CSAC survey covered multiple questions regarding a student's evaluation of the service experience but this study looked at three questions in particular. These three questions directly informed the researcher if the CSAC experience was seen in a positive or negative light by men and women and if so, by how much and were there differences in responses between genders. The three questions studied in the quantitative analysis were:

1. Other than CSAC, how many hours of service do you perform a year?
2. Did the CSAC experience meet your expectations?
3. Was the CSAC experience more meaningful than you originally expected?

The first-studied question, number three in the CSAC survey, indicated if the total number of hours served through volunteer outreach mirrored the national average provided by the U. S. Department of Labor, Bureau of Labor Statistics (2015). Questions two and three (numbers 5 and 8 respectively on the CSAC survey) were specific to the study in that they provided insight on whether or not these students valued the CSAC experience and its meaning. The questions will indicate differences between genders regarding volunteer hours served and if men and women had different expectations of a required service experience or if it was more meaningful than the students originally expected. Quantitative analysis of these questions is meant to inform the qualitative inquiry; if college men (or women) viewed a compulsory service requirement negatively, it might have a direct impact or impede volunteer service later.

The qualitative inquiry for this study was separate from anything related to the CSAC requirement and focused on individual volunteer experiences and motivations. The researcher interviewed eight male participants who had each successfully completed CSAC but maintained

steady volunteer activity in their undergraduate lives. The qualitative inquiry for this study was focused on the primary question: “What are the motivational factors of why traditional-age college men volunteer?” The investigation to this inquiry was supported by qualitative interviews with several supporting, or secondary questions (eight through 10), that rooted out internal and external motivation factors for volunteering. The qualitative interview questions were:

Introductory questions

1. Do you currently participate in community service or volunteer?
2. If so, where?
3. How often have you volunteered in this capacity? And, for how long?
4. With regard to volunteering or serving, what do you do exactly?
5. Are there specific issues, circumstances, or triggers motivating you to volunteer/serve?
6. Who are or what motivates you to volunteer or perform public service?
7. Do you have an opinion on people who serve? What about people who do not serve?

Competency questions

8. Do you feel confident about the volunteer service you provide? What skills do you bring to the program? Do you feel you are good at the service you provide? Before starting your service, did you think you would be effective at it? Do you feel you are making an impact for the agency, the client (s), the community?

Relatedness questions

9. Do you relate to the service in a personal way? Is it in your community or neighborhood? Do you relate to those you are serving?

Autonomy questions

10. Did you select this service yourself? Do you decide what you do in terms of the service you perform?
11. When you do service, do you feel obligated to serve through altruism, religious beliefs, or something else? Tell me about this.

Concluding questions

12. Is there something else (anything or anyone) in the way of you performing volunteer or public service? In other words, does something stop you from serving or volunteering?
13. Do you have any suggestions on how to get more college-age men involved in service?

Quantitative Research Findings

Taking the total data set of CSAC surveys of academic years 2017 and 2018 eliminated the need to do power numbers because the surveys were studied in totality. In 2017 the total number of undergraduates who completed the CSAC survey after successfully completing their CSAC course was 58 females and 59 males. In 2018 the total number of undergraduates taking the CSAC survey was 77 females and 48 males. The total for both years was 242 undergraduate surveys. (Six surveys were eliminated from the study prior to the final count because the students failed, or elected not, to provide their gender or did not complete the second page of the two-sided survey.)

These 242 surveys were used as the data set. The data was studied accordingly by gender regarding question #3, #5, and #8 of the CSAC survey. CSAC 2017 & 2018 surveys:

Q3 Answer	Q3 Avg Hours	# of Females	% breakout	Avg Total Hours	# of Males	% breakout	Avg Total Hours
a	100	10	7%	1000	4	4%	400
b	75	23	17%	1725	20	19%	1500
c	35	47	35%	1645	26	24%	910
d	10	37	27%	370	43	40%	430
e	0	18	13%	0	14	13%	0
Totals		135	100%	4740	107	100%	3240
Average hours per person				35.1	30.3		
% Male compared to Female					<u>-13.8%</u>		

Figure 1: Question #3. Other than CSAC, How Many Hours of Service Do You Perform a Year?

Figure 1 shows a comparison of the responses of the 242 student surveys for question #3. Specific of this data set for question #3, the total number of hours performed by college men and women at the University of Redlands was 35.1 and 30.3 respectively for women and men. The gap of volunteer service between men and women is smaller than the national average which is 28% for woman and 21% for men who volunteer (U. S. Department of Labor, Bureau of Labor Statistics, 2016). Note: The elevated amount of volunteer hours for men at the University of Redlands compared to the national average may be explained through various factors such as: (a) the University of Redlands' offering of multiple volunteer activity options for students, (b) the general nature of students volunteering and seeking higher education versus the general population and national data has a higher volunteer average for the specific demographic seeking a college degree or, (c) the emphasis the University of Redlands places on volunteer service and service-learning, including a graduation requirement, may draw a particular type of student. Regardless, it should be noted that these reasons are anecdotal and further study would be required to reveal the actual influences.

The CSAC surveys show women volunteer more often than men at the University of Redlands, with men serving 13.8% less than women. This may indicate that because men are coming into the CSAC experience volunteering 13.8% less than women already then a compulsory service experience like CSAC, that doesn't live up to the student's expectation, may negatively affect future volunteer engagement.

Question #5. Did the CSAC experience meet your expectation? (Using the Likert scale)

1 = Strongly Agree

2 = Agree

3 = Neutral

4 = Disagree

5 = Strongly Disagree

Sample	n	Mean	Std. Dev.
Population 1 - Female	134	1.4518	0.0826
Population 2 - Male	106	1.4485	0.0893
Difference - Count		0.0033	
Difference - %		-0.2%	

Figure 2: Did the CSAC Experience Meet Your Expectation?

Figure 2 shows for the data set of the 242 respondents only a 0.2% difference in the mean results, indicating a nearly even number of survey respondents, both male and female, “strongly agreed” that the experience met their expectations. “Strongly agreed” is the highest mark possible on this survey which used the Likert scale. The mean for women was 1.452 on the Likert scale and for men it was 1.449 on the Likert scale, nearly equal in expectations regarding outcomes.

Hypothesis test results:

Difference	Sample Diff.	Std. Err.	DF	T-Stat	P-value
$\mu_1 - \mu_2$	0.0033	0.011231525	216.81721	0.29381584	0.7692

Figure 3: P-Value for Question #5

The P-value for question #5 is 0.7692 being >0.05 proves strong evidence of data accuracy and supports the prior paragraphs conclusions. The median from the data set for question #5 was one on the Likert scale in that the median of the 242 respondents indicated they “strongly agreed” that the experience of CSAC met their expectations. Again, with a median of one, and one being “strongly agreed” with no higher mark available for the students’ expectations, the threat of CSAC being a culprit to low numbers of men volunteering after the CSAC experience becomes less likely, particularly since women scored nearly identically on the same survey yet volunteer more often.

Q5 Answer	Female	Men	Total	% of Female	% of Male
1	102	78	180	57%	43%
2	17	19	36	47%	53%
3	9	5	14	64%	36%
4	2	1	3	67%	33%
5	5	4	9	56%	44%
Totals	135	107	242	56%	44%

Figure 4: The Mode

The mode for question #5 is also one on the Likert scale for both men and women. The mode indicates the number occurring most often in the survey and correlates as “strongly agreed” in terms of CSAC meeting the student’s expectations. Taking into consideration the

mean and the mode from question #5 shows a strong satisfaction level by both men and women which suggests that the CSAC experience is a positive, even engaging, experience.

Question #8: Was the CSAC experience more meaningful than you originally expected?

1 = Strongly Agree

2 = Agree

3 = Neutral

4 = Disagree

5 = Strongly Disagree

Sample Statistics:

Sample	n	Mean	Std. Dev.
Population 1 - Female	134	1.6370	0.08709
Population 2 - Male	106	1.6074	0.08883
Difference - Count		0.0296	
Difference - %		-1.8%	

Figure 5: Was the CSAC Experience More Meaningful Than You Originally Expected?

Figure 5 shows for the data set of the 242 respondents only a 1.8% difference in the mean results, indicating a very close response from females at 1.637 on the Likert scale and males at 1.607 on the Likert scale; again, almost equal with a minimal difference at best. Therefore, both females and males had a more meaningful CSAC experience than they expected.

The P-value of 0.01 being <0.05 possibly indicates that one of the beginning hypotheses stating males were not likely to have a more meaningful CSAC experience is incorrect, thus showing males actually did have a more meaningful CSAC experience than expected.

Hypothesis test results:

Difference	Sample Diff.	Std. Err.	DF	T-Stat	P-value
$\mu_1 - \mu_2$	0.0296	0.011447411	223.40959	2.5857375	0.0104

Figure 6: P-Value for Question #8

The median from the data set for question #8 was one on the Likert scale in that the median number of the 242 respondents indicated they “felt strongly” that the CSAC experience was more meaningful than they had originally expected. With a median of one, with no higher mark available on the survey, the feedback is reinforcing the strength of the CSAC experience as not only positive but a more meaningful experience than expected.

Q8 Answer	Female	Men	Total	% of Female	% of Male
1	83	63	146	57%	43%
2	32	32	64	50%	50%
3	11	5	16	69%	31%
4	4	5	9	44%	56%
5	5	2	7	71%	29%
Totals	135	107	242	56%	44%

Figure 7: The Mode

The mode for question #8 is also one on the Likert scale for both men and women. The mode indicates the number occurring most often in the survey and correlates as “strongly agreed” in terms of CSAC being more meaningful than the student originally expected. Again, taking into consideration the median and mode as one for question #8, the CSAC experience begins to reveal positive outcomes for both genders.

Qualitative Research Findings

The results of the qualitative process to this study is a compilation of interviews of eight colligate men ages 20 to 22 who were active volunteers as undergraduates (or who recently graduated (less than one month out at the time of the interview) from the University of Redlands, a four-year liberal arts institution in southern California. At the time of these interviews each of the eight men were involved in volunteer service (or had been prior to graduating a month earlier) either within a university sponsored outreach or a volunteer service of their own finding.

The qualitative findings in this chapter were collected from private, one-on-one interviews with each of the interviews lasting between 30 to 60 minutes. The interviews were taped and during the taped interviews notes were taken. As with many phenomenological studies, the interviews were transcribed for this study and used to build a thematic data set from the responses of these active volunteers. By listening to each interview repeatedly and transcribing the results, themes and patterns emerged from the interviews. The themes showed commonalities of the men's experiences and interpretations of their volunteer service began to show related patterns regarding their volunteer outreach that was first extrinsically motivated and eventually intrinsically motivated. These patterns illuminate distinct characteristics of the eight collegiate male experiences studied and reveal repeated and common themes pertaining to intrinsic and extrinsic motivational factors that prompted these men to actively volunteer and grow.

This researcher looked for motivational factors of why men volunteer and these interviews shed light to that question in ways quantitative research cannot. Using Deci and Ryan's (2000) Self Determination Theory continuum on motivation as the backdrop, or map, this research uncovered keys to the question on motivation and volunteer service.

Participants Vignettes

Following are details of each participant's responses to the 13 questions with particular emphasis on motivation. The vignettes help create a visual context for who these men are and their individual reasons for volunteering within the context of their lives as college students motivated to serve their communities.

Participant Summary #1 – Andy¹

Having just completed his senior year of college, Andy is a 22-year-old Business Management and Chinese Philosophy double major who plans on becoming a business consultant for companies working with, or trading with, China. He is a first-generation college student who currently volunteers in Redlands as a generalist at a child-centered program and also with the homeless population in his home town near the Bay area in northern California. Andy volunteers when asked by these agencies and mentioned that “his heart is with them” when referring to why he volunteers.

Andy's mother introduced him to volunteering at age 12 and she has held a public service job working with the homeless for many years. As a generalist, or someone who does multiple tasks, Andy volunteers in many capacities to “provide an extra hand whenever they need it” and considers his volunteer important “grunt work” that makes him feel selfless and needed. He volunteers because “he can” stating that there is never a good enough reason not to help someone when they ask. (Andy, Interview Lines 8 and 9)

Andy mentioned that others helped him as a child and it is important to give back in that same capacity. Andy also mentioned that he had time and resources to help others - even mentioning guilt and privilege as a motivator.

¹ Pseudonyms for participants are being used

Competency. Andy stated that volunteering “feels good” and it’s a feeling that makes you want to go back. He gives his best and is confident that he works hard when volunteering and at what he is asked to do. The skills he brings are “thoughtfulness” to the children and the homeless and he enjoys being the voice of the organization as well. “I will not be silent,” he stated when referring to those needing support “I’ve made the decision to help when asked.” (Andy, Interview, Line 90)

Relatedness. Andy stated that he sees himself in the children he serves and he very easily could have been born in an even lower socio-economic class. “I know it could have been me.” He is empathetic with the homeless and the children he serves because I came from the “hood” but was supported by others in the community to have a chance; “but you can’t take the hood out of the boy” he stated with a smile. “I see myself in others and I needed service. I believe I understand hardship and I see it in others.” (Andy, Interview, Lines 69 through 77)

Autonomy. “Do I decide who and where to serve? Yes, but it also chooses me.” Andy stated that it feels good to serve others who need me and rarely does he disagree with the way the service is being delivered by the non-profit organization he serves with. (Andy, Interview, Line 88)

Participant Summary #2 – Devon

Devon is a 20-year-old rising senior majoring in Political Science and English Literature who is planning on attending law school after graduation and eventually becoming a college professor of law. Devon has volunteered every semester of college on some level and serves as a mentor, youth basketball coach, and tutor. He is also a generalist volunteer having been part of clean-ups, recycling programs, local park work, at marathon drink stations, D.C. Pride Marches, and more. He has been volunteering since high school in one-on-one capacities and also “busier

tasks that just needed getting done” which is the practice he has carried on into college. For Devon, just hanging out with others while volunteering is “fun” and “puts us into cool places like Surf City or the mountains.” He began mentoring a child in the University’s Big Buddies Program because he missed his younger brother and he maintained this relationship with his mentee into CHAMPS (College High School and Mentoring Programs) where he continues to volunteer and hopes getting his mentee and other children to consider college. He feels strongly about children thinking about college and says, “That, in and of itself, is a good use of my time.” (Devon, Interview Lines 134 through 137)

Devon gets a sense of fulfillment from volunteering and feels like you “get out what you put in” or, “put good in, get good out” in reference to the rewards of your volunteering. He was introduced to serving others by his cousin (now deceased) who he considered a mentor and his parents. He mentioned his father’s influence on him and others as a Sunday school teacher and his mother from Ethiopia who would often open up her home to others in need. Devon sees the value of the connections made through mentoring but does not think less of other men who do not volunteer. He feels they need to see the “duty of it.”

Competency. Devon feels confident about his volunteer time because he’s good at following directions and is patient with children. He also says volunteering is not usually “very complex.” Because he is the eldest of the children in his family, he feels practiced at working with children and he guides younger boys which gives him fulfillment. “It is fun directing and guiding younger relatives too.” When asked if he thought he’d be good at volunteering, Devon declared “No, I didn’t think I’d be really good at it. I had no concept about it.” Stating further, “Now, I’m accomplished.” (Devon, Interview Lines 154 and 160)

Relatedness. Growing up, Devon stated that he had people in the neighborhood and relatives mentoring him. He understands the value of those relationships and remarked that he “can give and encourage.” The impact of someone mentoring him as a child stays with him and feels it has a direct impact on the successes of his life in college now. Devon feels both his neighborhood back home and here at college are his communities and he serves both of them. He identifies with the children he serves now and sees himself in them and he “takes the tasks that speak to me” with regard to who and how he volunteers.

Autonomy. Devon selects the service he volunteers for both independent of others and within the context of the group which might be required or obligated to serve as part of their mission. He stated, “there’s a degree of autonomy. Sometimes the schedule is planned.” In terms of the program he serves as a mentor or tutor, Devon selected that on his own and it is there that he spends the majority of his volunteer time. (Devon, Interview Line 183)

Participant Summary #3 – Matt

Matt is a 21-year old rising senior majoring in Political Science and Public Policy. He plans to go into Public Policy or military service as a career upon graduating. Matt volunteers in several capacities through his fraternity and on his own as a generalist volunteer, as a gardener, special needs coach - football coach to the deaf, and as a mentor and tutor for children at the Boys and Girls Club of Redlands and Malibu, California. He volunteers upwards of 100 hours per semester and started volunteering at age nine having been expected to do so by his mother and father, but also by his “grandpa” who was a local judge, civically engaged citizen, and church leader. Matt attributes much of his sense of service and civic duty to community to his mother; however, who, at the time this interview took place, was building houses in Mexico. She was someone who was extremely active in her community and Matt “knows his parents as

volunteers.” He identifies them as such and comes from a background of “pulling yourself up and help others up too.” His mother, Matt says, “was the driving force behind my volunteering.” (Matt, Interview Lines 238 through 241)

Matt’s volunteer service began at age nine tagging along with his parents who were both volunteer coaches. He desires to be a good male role model to younger boys and feels “we’re losing a lot of those role models. I’d like to fill that if I can.” His service began through religious affiliations, drifted away from it for a time and is now back volunteering as a calling within a religious capacity. Matt thinks very highly of others who serve and wonders how anyone could not volunteer but casts no judgment on those who do not volunteer. He thinks volunteering may be seen by some men as less than masculine but to him, “Service can be the most masculine thing you can do.” (Matt, Interview Line 288)

Competency. Matt feels confident in what he’s doing but feels he has much to learn. He’d like to expand his knowledge of working with children “maybe even girls.” He is planning on working with children in the county school of Redlands next year hopefully to inform him of policy issues too. Matt’s skill level, according to him, is his male role-modeling ability and his gentleness – “I feel very gentle. Like a teddy bear. I’m calm and respectful. I think that’s an important influence.” He feels good at service. Kids love it when he’s around. When asked if he started out feeling effective as a volunteer, Matt takes a long pause. “Uhm. . . never thought of that before. Over time I was a bit more capable of taking care of kids. I got good at it.” (Matt, Interview Lines 259 through 260)

Relatedness. Matt came from a privileged background. “I wasn’t raised in poverty but I understand it because my mom came from it. She’s a good teacher.” Matt considers both Redlands and Malibu his home communities and neighborhoods. The kids, he says, “relate to

me. They open up to me. They aren't rich kids." Matt says the children he serves come from Santa Monica, LA, and the housing project area of Redlands. (Matt, Interview Lines 264 through 267)

Autonomy. Matt picks what he wants to do and who he wants to serve. He'd like to branch out from coaching and mentoring and work more closely with children in juvenile hall or the county school. Although currently Matt decides where to serve, the agency he serves will often assign his duties or which subjects to tutor based on the needs of the child.

Participant Summary #4 - Justin

Justin is a 21-year-old rising senior majoring in Biology and Chemistry hoping to someday become a Medicinal Chemist for his profession. Justin has volunteered the last two years as the class assistant for Ropes Course Leadership at the University of Redlands where enrolled college undergraduates develop skills in team building, Ropes Course facilitation, leadership skills, and action activities for hundreds of visiting school children coming to campus. He also volunteers in the summer at Nashville's Social Action Clinic (SAC), a free health care clinic for those in need in the Nashville, Tennessee metropolitan area.

Justin "really enjoys volunteering" and felt he had time to do it. In Nashville, he also received clinical hours (credit) for his volunteer time which he self-identified as an "extrinsic reward" (his actual words – no prompting). For Ropes Course Leadership, Justin volunteered because he just liked the children the group was serving and the experience was "fun." He found it difficult to generalize or describe people who volunteer and had no negative comments about men who do not volunteer "not everyone is extrinsically motivated" he said. (Justin, Interview Line 306) Note: Ropes Course Leadership is a month-long ropes/obstacles activity teaching leadership facilitation to college students who wish to become educators.

Justin's volunteer service had no religious connection but he enjoyed serving others "so there's an aspect of altruism and an aspect of personal gain." (Justin, Interview Line 327)

Competency. Justin said, "Yes, I'm very confident with the Ropes Course skills I bring. I also bring spontaneity; I thrive in crisis. I adapt when many more kids than expected show up. I have experience because of last year." When asked if he thought he would be effective in volunteering, Justin took pause. "I had a little worry about that," he said. "I worried if I'd be good 'cause I'm not bad with kids - but I had only a little experience with kids." Justin feels the kids who "buy into" (Ropes Course activities) really get it. "Especially the Special Ed. Kids, for sure. They fully participate and it's fun." (Justin, Interview Lines 307 through 314)

Relatedness. Justin relates to Ropes Course Leadership and volunteering in the SAC clinic because they are both in the communities he resides in while going to school. He particularly relates to Ropes Course Leadership because he was involved in high ropes as a child. He understands the frustration of the children during the activity because he experienced the same frustrations with the activity. In terms of relating to the participants, Justin equated relating to them because he "enjoyed them – even the troubled kids." (Justin, Interview Line 320)

Autonomy. Justin felt he had total control within the environment of the Ropes Course but had little to no control in his clinic volunteer work. He is willing to do what is needed and ended this question with, "If I'm asked, I'll do it." (Justin, Interview Line 325)

Participant Summary #5 – Alandro

Alandro is a 21-year-old rising senior majoring in Global Business and International Relations. He has hopes of working in economic development and sales. Alandro serves through his fraternity on a regular basis as a generalist, drives for Meals on Wheels every summer since 2014, and has served within service-learning courses at the University of

Redlands, Maroon and Gray as an on-campus volunteer and student ambassador. As a generalist volunteer, he serves at social functions at the ESRI forums, the university alumni house, Chapel events, and outreach projects such as beach clean-ups and trail maintenance - not necessarily, but often related to his fraternity. Alandro has been serving since he was in high school and was introduced to volunteerism by both parents as well as connecting to service outreach through stories from friends on Instagram. "Seeing other people volunteer makes me want to do something too," he says "I'll tag along when others are doing service." He has a heart for working with the elderly and "green" projects that help the environment. He also feels on-campus service to other students and the university is sound, worthwhile volunteering. (Alandro, Interview Lines 346 and 347)

Alandro's service is not connected to religious ideology and he is motivated by the love of giving food to those who need it. He stated, "I don't love driving food around all day, but I have a personal connection to the service. I'm tied to it. I love giving them food. It makes me feel good - good feelings back." He also stated that he thinks highly of people who serve and does not understand people who do not serve – especially if they are privileged. "I understand not enjoying it, but I don't understand not doing it." (Alandro, Interview Lines 380 and 352)

Competency. When asked if he was competent in his service, Alandro said, "I feel like I am (confident) and it's nice to be told (thank you)." He went on to state that, "It's encouraging to get validation for my time volunteering." This validation came from alumni from the University as well as from the elderly he serves meals to for his Meals on Wheels volunteer service. He sees one of his skills as his "positive outlook" which he provides to those in need. "I've never been confused. Stay positive. It's simple thoughtful acts. I've never struggled to do service. I'm very confident in social situations." He went on to say he is good at thinking on his

feet and problem solving. When asked if he thought he would initially be effective at volunteering it did give him pause. In terms of the elderly, when they open the door, “I make their day!” (Alandro, Interview Lines 355, 366, and 364)

Relatedness. Yes, I relate. “Meals on Wheels,” he says, “is directly related to my grandma’s situation. I want to help people like her. She relies on it.” Alandro stated that he also values cleaning up parks for the beauty of it but it’s the elderly, who were once, “no different from me” where he receives the most personal satisfaction. (Alandro, Interview Line 373)

Autonomy. Alandro stated it was his parents who selected the service for him when he was younger, but now it is completely him who selects the service he engages in. He is influenced by what others are doing regarding service and he may participate – especially if they (his friends) ask.

Participant Summary #6– Dan

Dan is a 20-year-old rising junior majoring in Creative Writing and Race and Ethnic Studies who hopes to one day become a screenwriter and author. Dan is involved in several volunteer outreach activities that takes approximately three to four hours of his time weekly and includes mentoring in juvenile hall in a program called REACH (Reach, Educate, Attain, Create and Hope), DUDES – a campus support program for men, coaching youth basketball and refereeing at the Loma Linda Academy in Loma Linda, California and the YMCA.

Dan was encouraged to volunteer by both parents. “My parents taught me how to volunteer” he stated and he’s been doing it since middle school. His volunteer service began as a participant in food drives, picking up trash, working a scorer’s table at the YMCA, and volunteering for art festivals that his parents took him to. He was also influenced by his basketball coach who volunteered as the coach for free, a man who never expected anything back

in return. Dan speaks lovingly about his mom, a social worker, who introduced him to food drives as someone who was a major influence on his volunteering as a child. (Dan, Interview Line 407)

Dan sees volunteering as a big part of his life and the first meaningful service came when he himself volunteered as a basketball coach. He volunteers more often when his friends, teammates, or fraternity brothers volunteer too and he thinks about “giving back” quite often. He thinks very highly of people who volunteer, “People have joy with it. Picking up garbage can be joyful” he says. “People who just volunteer have an enthusiasm about life in general. It’s their thing.” Of the people who do not volunteer, Dan says, “If you don’t serve . . . then you don’t serve. Doesn’t matter to me.” (Dan, Interview Line 411 and 413)

Competency. “Yea, I do. I do volunteer work that suits me. It’s in my wheelhouse.” Basketball and mentoring were mentioned as his strong points and the skills he shares are enthusiasm, showing up, and having a “fun attitude.” “Yea, I’d say I’m good at what I provide. I’m a solid tutor, a solid coach. I care about what you do. It helps me be good at it.” Dan was reluctant to say he started out volunteering thinking he’d be good or effective at it but he added that, “If I’m interested in it, it comes naturally - almost.” In terms of making an impact, Dan feels, “maybe not life-changing, but I’m having an impact with those I interact with definitely.” With regard to teaching in juvenile hall Dan says, “I’m good at relaying history too. I can explain Washington, Jefferson, and Hamilton in words and ways they understand. I dramatize it. It works.” (Dan, Interview Lines 428 through 430)

Relatedness. Dan definitely relates to those he is serving stating, in fact, that some of the kids in juvenile hall come from his former high school. “They use the same slang, the same vocabulary. I understand where they’re coming from. Fighting might be appalling to you” he

says, “but to me fighting is – whatever.” He added, “Knowing this helps me relate. They trust me not to judge them about it.” Dan went on to explain that as a volunteer teacher in juvenile hall it is his understanding of the boys in the hall that allows him to get through to them when teaching history. I also know they are in there because they “did things they shouldn’t have – I understand where they are coming from.” (Dan, Interview Lines 426 through 427)

Autonomy. Dan selected his own volunteer activities or the organizations that expect individual members to volunteer. He does most of his service alone or one-on-one as a mentor or tutor on behalf of the organizations he is a member of including his fraternity; however, some of volunteer outreach is simply because he is interested in the service himself. He does enjoy serving as a volunteer within a group and does so because he is interested in so many things and they seemed “fun.” “Hopefully, those serving will have fun too.”

Participant Summary #7 – Blain

Blain is a 21-year-old rising senior majoring in Business Administration with a minor in Spatial Studies. Blain is uncertain of his career path – and “open to it.” For three years, Blain has read to children every Tuesday morning at Victoria Elementary school, a Title 1 school in Redlands, California. He also plays with the children on the playground while wearing his football uniform. Blain has also volunteered with the University football team in maintenance and clean-up efforts for three years at Camp Ronald McDonald Camp for Good Times in Idyllwild, California. He is a member of a business fraternity, Delta Sigma Pi, that does service as part of their mission and he annually volunteers for Santa Claus Inc. in support of disadvantaged families in the Inland Empire.

Blain began volunteering in high school with encouragement from his family, particularly from his mother who is a Special Education teacher; “Mom introduced the standard of service.”

He is also motivated by his football coach at the University of Redlands who encourages volunteering and calls volunteering a “generational blessing that must be repaid.” Blain enjoys serving children at a nearby elementary school and when he misses a day “he feels bad, guilty, and regretful.” He feels volunteers have good hearts. Requiring it might not be (good) – but even then, it’s positive. According to Blain, “time is even more important than money.” He went on to say that, “For those that don’t (volunteer) they might not have the experience. People just have better things to do - they may not know what they’re missing out of.” (Blain, Interview Line 487 and 488)

Competency. Blain feels very confident in the service he provided at Camp Good Times and feels that he “Left a mark. “Did a job. Saved them money. Saw progress.” In terms of the reading program, Blain felt he connected because the children wrote cards of appreciation and were really excited about reading. “Our time was well spent and we impacted them.” Blain brought skills such as knowing how to handle children and dealing with them, “I connect with them” he said, “I’m reliable and consistent. You have to show up.” In terms of being effective when first asked to volunteer, Blain was not really sure how well it would go. He was not sure how the children would view them (he and his teammates) in their jersey’s and was not certain about how much impact he could make, but later realized he could do a lot. (Blain, Interview Line 493 through 496)

After three years of volunteering at Camp Good Times, Blain saw improvements. “I see progress. It’s cool – that by building stuff they’ll reap the enjoyment. (Blain, Interview Line 500)

Relatedness. Blain could relate to the children through reading and sports but said he may never see the children who benefit from the work he and his teammates did at Camp Good

Times. He also felt that was unimportant. He went on to talk about relating to children who looked up to them as older students. He remembered how impressionable the older boys were to him as a child. He thought about this considerably when reading and playing on the playground at a nearby elementary school. “As a child, I liked to play with bigger kids too,” he said and he considered this nearby elementary school “our community” even though he is not from the area. (Blain, Interview Line 506)

Autonomy. Blain felt that the volunteering he was involved with was all of his own choosing even though the opportunities were set-up by the school, the coach, or presented through programs he was involved with – nothing was mandatory. He chose to read to children and got up very early in the morning to do so and he also selected which class he would read to during first period.

Participant Summary #8 – Mick

Mick is a 22-year-old recently graduated senior who majored in Education in hopes of becoming a high school math teacher. Mick volunteered through his fraternity at the University upwards of 20 hours per semester and also volunteered nearly 50 hours per month for the on-campus service called TRAIN, a program designed to connect future undergraduate leaders with programs and support. Mick sees his on-campus service as viable and important as his off-campus service. “I’m in love with TRAIN,” he said. “It’s super awesome for both parties. I enjoy helping others feel comfortable.” (Mick, Interview Lines 538 and 539)

Mick was introduced to volunteer service at an early age by his mother who instilled in him that “you need to leave things better than you found them.” He went on to say that both parents “raised me to help those who can’t help themselves. When you can help others, it triggers me to do so. I have the opportunity to do something. It’s how I was raised” he said. “If

an old lady needs to cross the street, it's my responsibility to get her there." Mick went on to say that it is his family and friends who motivate him to do better. He picks the people he is around. (Mick, Interview Lines 548 and 551)

Mick sees volunteering as something he should do coming from a position of privilege. He does not think less of those who do not volunteer. He feels, "people who volunteer may be in a better place in their lives" and he surrounds himself with people who serve. "I relate to them more." (Mick, Interview Lines 562 and 563)

Competency. Mick definitely feels confident in the service he provides but feels he could do more. "There's always more room to better myself" he says. "That's why I want to become a teacher. Growing and knowing what they want to do. Yes, I'm positive I help a lot of people but there's always more to be done." (Mick, Interview Lines 566 and 567)

The skills Mick brings to his volunteer service are positivity and optimism. He says he "smiles in every situation. And I'm friendly when volunteering." There is a pride when he talks in being positive and he says, "I pride myself in bringing others to do service. If you can be yourself when you do service, you'll have fun at it and be good at it." (Mick, Interview Line 568)

When asked if he would be effective when he first started volunteering, Mick answered, "No. A lot of it you jump into. You don't know how to prepare or practice. Not a lot of confidence goin' into it." He went on to say "it was important to see what you can do, try to have confidence – as much as you can." (Mick, Interview Line 577)

Relatedness. When asked if he could relate to those he is serving, Mick stated "Definitely! That's how I was raised. I take it very personal. I see it as my job. I make it my responsibility . . . it's my job and if I don't do it, I have failed as a son. It's very personal - very

enduring to me.” Mick views Redlands as his home now and the service he provides is for his community, his neighborhood. “Participation matters! I required tutoring (as a child). I knew I wasn’t dumb. I needed help but I was brilliant at math. I see myself helping struggling people.” (Mick, Interview Lines 590 through 606)

Autonomy. Mick said, “Fifty percent is picked for me and the other service is me, yes.” He was clear here that the other service, however, was within the context of the service group he elected to be part of such as a fraternity or campus organization. Mick considers “just being there and interacting” as service and it applies to the tutoring or the mentoring he does. According to him, “You roll with it when it comes to who and when you serve. If someone needs to talk, then that’s awesome - so it’s driven by their needs – not my own.” (Mick, Interview Lines 612 through 617)

Motivational Themes

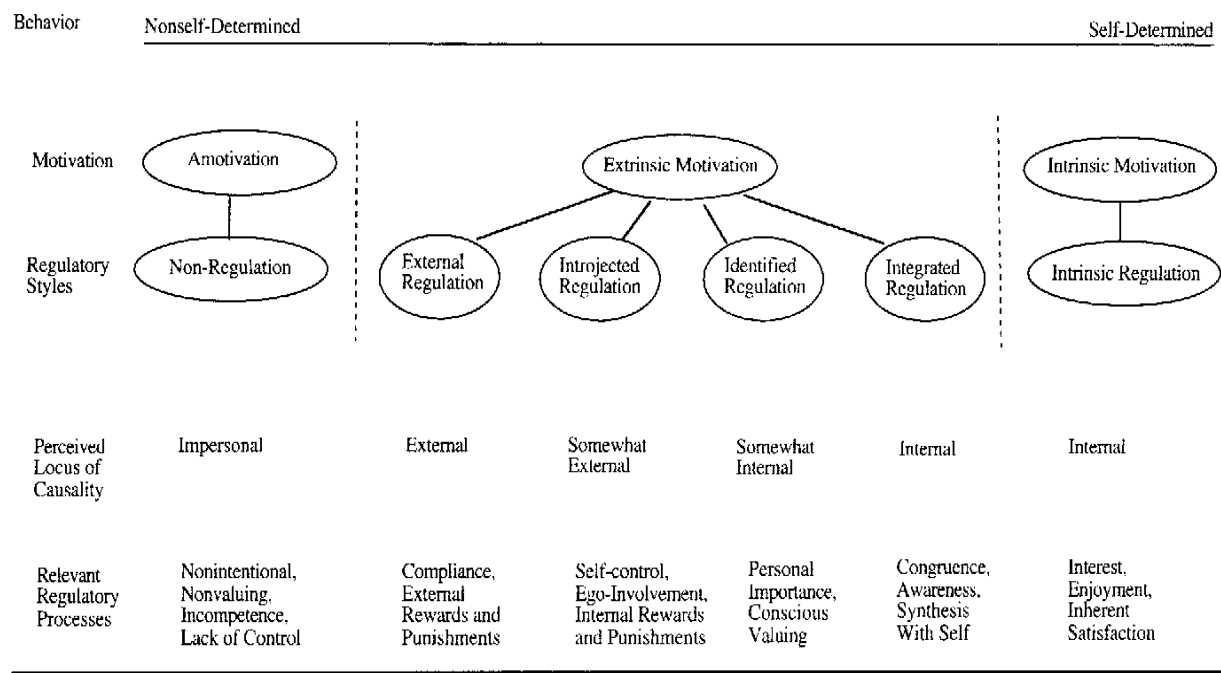
As a phenomenological study on motivation, these interviews draw insight into not only how these men viewed volunteering as collegiate males but also how their volunteer journeys began as boys. The value these men hold for volunteering as part of their lives now holds an intrinsic space for them as they recalled their volunteer service and the influences and people who shaped them as civically engaged citizens. As boys, growing from a place of external volunteering, often amotivated with a locus of causality of parental influence, we can see their self-directed internal motivation grow (Deci & Ryan, 2000).

Using Deci and Ryan’s (2000) SDT continuum on the motivational progress of these eight collegiate male participants, evolves as the students themselves grow in the types of volunteer outreach they participate in and find fulfilling. Deci and Ryan’s (2000) findings theories that enhanced motivation is directly impacted through competence, autonomy, and

relatedness and seems soundly reinforced here. These three psychological needs are ingredients for different levels of motivation and influence volunteer participation revealed as themes in the qualitative interviews.

Following external, non-self-determined motivation through to internal self-determined motivation within the context of volunteer engagement seems imperative to show visually. Gleaning from participant interviews are several factors that stand out among all of the participants and the first is locus of causality to volunteer, seen at first as somewhat intimidating for them but because of supportive conditions needed for growth (Deci & Ryan, 2000), the boys began to flourish as adolescents and into men who serve.

Deci & Ryan's Self-Determination Continuum



Source: Deci & Ryan, 2000

Figure 8. Types of Motivation with Regulatory Styles, Loci of Causality, and Corresponding Process

Figure 8 shows the continuum model offered by Deci and Ryan (2000) as a useful map showing intrinsic growth for motivation. From non-self-determined amotivational behavior—to extrinsically motivated—to internally motivated and self-determined. Figure 9 offers a concise pattern of growth for men who serve beyond a time when their parents made them volunteer.

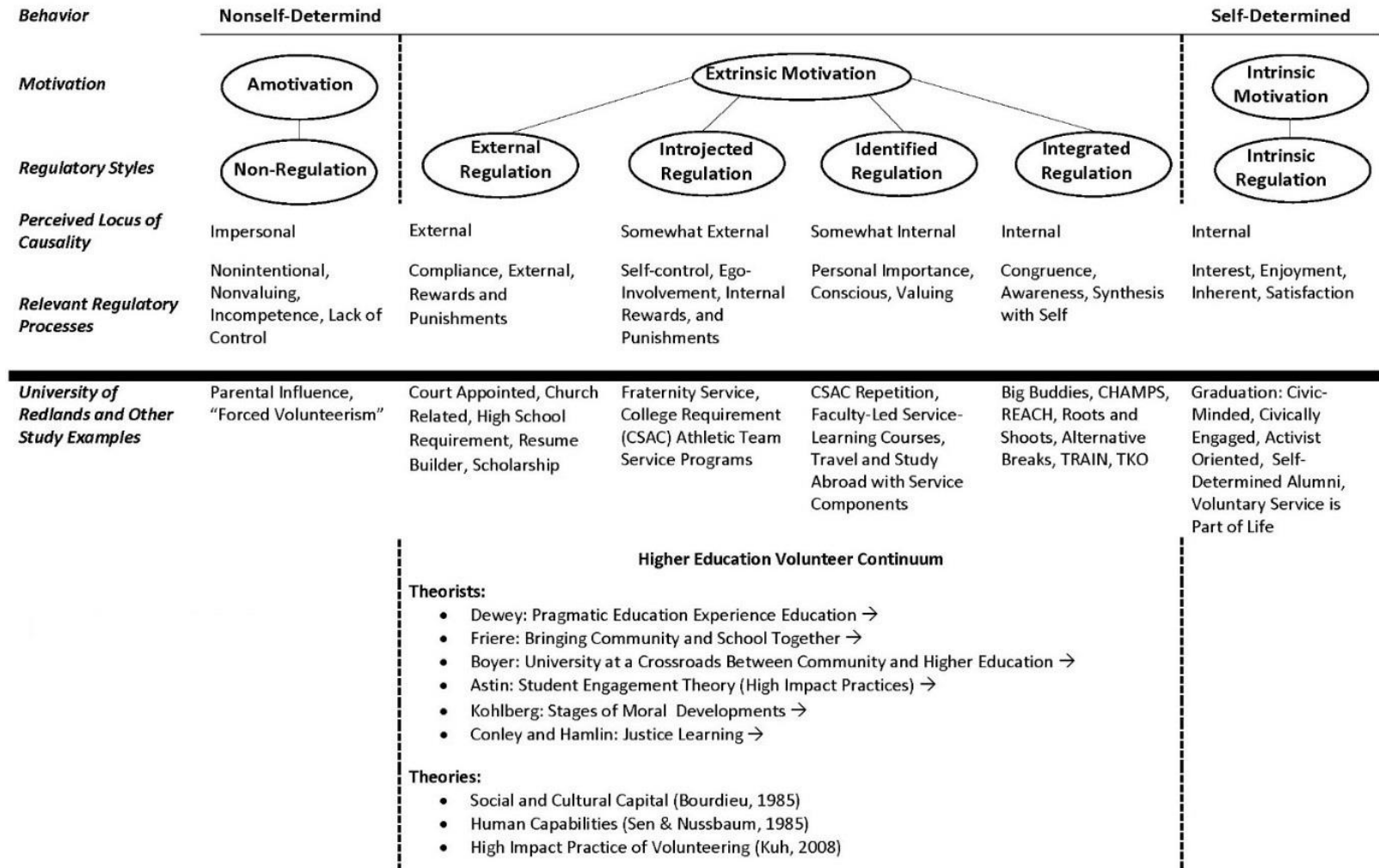


Figure 9: Types of Motivation with Regulatory Styles, Loci of Causality, and Corresponding Process with Extension on how Volunteer Service Connected to the Participant's Growth towards Intrinsic Motivation Overlaid with Theoretical Developmental Theories

Non-Self-Determined volunteering was amotivational and non-regulated leaving many of the men as boys or adolescents feeling incompetent and lacking in control of the situation, characteristics that followed them the first times they volunteered for something new even as they grew older. The following are statements made in reference to their first time of volunteering as young boys or later as young adults in a new volunteer situation.

Sub-question to #8. Before starting volunteering, did you feel you would be effective at it?

“No. . . . not a lot of confidence going into it. See what you can do. Try to help as best you can.” – Mick (Interview Lines 579 and 580)

“I felt it was pointless.” – Alandro (Interview Line 361)

“Not really sure (how good I’d be).” – Blain (Interview Line 497)

“I worried about that. I had a little worry I’d be good.” – Justin (Interview Line 311)

“No. I didn’t think I’d be really good at it. I had no concept about if I was good or not.

As it went on, it became natural – less of a worry” – Devon (Interview Lines 158 through 160)

“Over time, I was a bit more capable of taking care of kids.” – Matt (Interview Line 259)

“No, I started young. My mom took me. Over time people started telling me (I was good at it.). I don’t feel comfortable saying ‘yes’. Sometimes you’re not sure. I don’t think saying no discredits me. . . . Sometimes not sure.” – Andy (Interview, Lines 51 through 55)

This non-self-determined step on the continuum of motivation carries with it a nuanced look because it was here that parents, particularly mothers, introduced the boys to volunteering or as Deci and Ryan (2000) explained the perceived locus of causality – the reason for its occurrence. Now, as young men, they value this experience greatly and indeed credit their

parents, particularly their mothers, as major influences on the volunteer service they provide.

Although the men felt unsure of themselves about the volunteer outreach when they began, and almost unanimously felt a lack of control or that they would not be good at it, these feelings of impersonal, non-intentional motivation towards volunteering were the beginnings of the path toward self-determined intrinsic motivation. This is specifically what Deci and Ryan (2000) claimed inherent to motivation, "...it will flourish if circumstances permit" (p. 70).

The introduction to volunteer service becomes important albeit not always easy and some parents seem to know this. It can lead to the following with regard to its impact and it is relevant to remember that it was where we begin on the continuum; it came from an external locus of causality – mom (and dad) even though there was little confidence for it.

"I hear my mom's voice in my head. There's another voice in me – that perfect version in me. I can really impact a child. There's a voice in me that asks, 'Why say no'.
– Andy (Interview Lines 20 through 23)

"Mom's service has always been there. A driving force. It's always been there. Mom is extremely active in her community" – Matt (Interview Line 238)

"My parents taught me how to volunteer. They introduced that to me. My dad too!" –
Dan (Interview Line 407)

"My mom introduced the standard of service." – Blain (Interview Line 484)

"Mom told me about it. I get to practice with her school." – Mick (Interview Line 537)

"At first it was my parents. Now, it's completely me." – Alandro (Interview Line 376)

The tentative voice of a timid child not knowing if they would be good at volunteering to the still-tepid voice of a college student unsure of their skills the first time they volunteer as a Big Buddy mentor changes dramatically with practice and choice, or competency and autonomy

as Deci and Ryan (2000) pointed out. The contrast to their first experience is stark. Below we can see clearly that a young man's confidence grows when they feel capable and confident in the service they provide.

Sub-question to #8. Do you feel confident about the service you provide?"

"Yes. I can do more. There's always room to better myself. I help a lot of people but there's more to be done." – Mick (Interview Line 565)

"Yes, I left my mark. Saw progress and impacted them." – Blain (Interview Lines 500 and 501)

"Yea, I do. I'm a solid tutor. A solid coach. I care about it." – Dan (Interview Lines 418 and 419)

"Yes, totally." – Alandro (Interview Line 355)

"Yes, I do think I'm good at it!" – Justin (Interview Line 310)

"Yes, I'm good at it. I take good care in following directions. Usually not complex.

Patient with children. There's a ten-year old who needs guidance. It gives me a sense of fulfillment." – Devon (Interview Lines 148 through 150)

"Yes, I'm confident in what I'm doing. I'd like to branch out." – Matt (Interview Line 252)

"Some people think being selfless takes power away from those you're serving, but I'm confident I worked hard." – Andy (Interview Line 37)

Relatedness was also a driving motivational factor. Deci and Ryan (2000) included relatedness in their continuum on motivation as a factor for growth towards intrinsic regulation and it seems clear from the participants that they all related to their service in a personal way.

Seven of the men seemed to care about the value of understanding those they served, particularly disadvantaged children, while just one participant was focused on extrinsic outcomes.

Interview Question #9. Do you relate to the service in a personal way?

“I believe I understand hardship. I see it in others. I come from the hood. There’s a dynamic in the communities I serve. I saw that in my background. I see people I love in the people I serve. I feel what they’re feeling. For me to serve them, I must feel there is a need for service.” – Andy (Interview Lines 71 through 78)

“I didn’t come from poverty but my mom came from it.” – Matt (Interview Lines 255 and 256)

“Growing up I had people mentoring me. My cousin was my mentor. I understand the value of it. I can give and encourage. I want to pass it on.” – Devon (Interview Lines 165 through 169)

“Absolutely yes, I enjoy them.” - Justin (Interview Line 319)

“Yes, especially the old people. I have a personal connection to it.” – Alandro (Interview Line 373)

“Yes, I understand where they are coming from. The kids in juvenile hall are from [the] same high school as mine.” – Dan (Interview Line 424)

“Yes, I could say so with reading.” – Blain (Interview Line 505)

“Definitely. That’s how I was raised. I see it (volunteering) as my job,” – Mick (Interview Line 551)

Self-Determination Theory stressed autonomy as one of the most important ingredients to becoming intrinsically motivated. While Deci and Ryan (2000) admitted autonomy is

controversial to the motivation argument, the participants in this study might agree that autonomy in their volunteer choices matters.

Interview Question #10. Do you decide what to do in terms of service you perform?

Five of the participants served because they were asked to serve, expected to serve by the organizations they were members of, or as one participant said, “it (the service) chose me.” The other five participants all agreed they selected the service themselves under the context of a group or individually. However, it should be noted that whether self-selected or program assigned, the participants voluntarily selected the service and the programs, nothing was mandated. This puts the participants on the integrated regulation point of the continuum of motivation where they are self aware of the service they perform, they are in congruence with it, and aware of the need for their volunteer service (Deci & Ryan, 2000).

In the Beginning there was Extrinsic Motivation

Beyond amotivation comes “externally regulated” motivation and within this study volunteer service was not viewed as a reward or punishment, court appointed, or even school service requirements with a grade attached. The men in this study seemed well beyond external regulation with regard to volunteering and all of them, as previously mentioned, had completed a graded compulsorily graduation requirement at the University of Redlands. Several of the men also fit into this external category of motivation as members of collegiate clubs or organizations that require service and handed out punishment if it was not accomplished. None of the men mentioned court appointed service which is very much about compliance and external punishment if left incomplete; however, as a general rule at the University of Redlands, fraternities that do not meet the schools required volunteer hours are fined. Within service clubs and organizations that have service as its missions, members are fined as part of the constitution

of the club and can be placed on probation or sanctioned for not meeting the required volunteer-hour quota set by the organization. These are clearly external regulations for volunteering but there is growth even within that context. As mentioned previously, some of the men purposefully chose to join organizations that require them to participate in volunteering. This is actually identified regulation and of personal value and worth to the participant. It was mentioned often in responses not as a mandated external force but as an opportunity expected of members.

Deci and Ryan's (2000) second extrinsic motivation is introjected regulation that is "somewhat external" and comes into play much more often within the higher education realm of volunteering, particularly at the University of Redlands which has a service graduation requirement. Introjected regulation is motivation, in this case volunteering or service, that enhances the ego, gives internal rewards and punishments, and requires self-control. The men in this study were involved in introjected regulation while being involved in football service with the coach, completing their CSAC requirement, building their resume for graduate school, and work through volunteer service and feeling good about themselves.

Introjected Regulation?

"The most recent service was with the fraternity for 20 hours throughout the semester.

My mom tells me what's going on at her high school." – Mick (Interview Line 537)

"The kids don't have that many opportunities. It's more I'd be regretful if I didn't (get up at 5:30 a.m.). I'd feel bad if I didn't. Guilt. Regretful." – Blain (Interview Line 479 and 480)

“When I’m by myself, I do it (volunteer less). There’s many more opportunities within a group. There’s more opportunities through school.” – Blain (Interview Line 520 and 521)

“I did it as CSAC and really enjoyed it.” – Justin (Interview Line 298)

“It’s an easy personal reward. Selfish motivation.” – Justin (Interview Line 332)

“It’s nice to be told (you did a good job). I received a letter from an alum . . . validation. I usually don’t do things my friends aren’t doing.” – Alandro (Interview Line 367 and 390)

“It went through my mind, ‘I’m not getting paid for this.’ Not everything you do has to be about money.” – Dan (Interview Line 448)

“I selected this service through a U of R portal. Friends were doing it and one program led to another.” – Devon (Interview Lines 179 through 181)

“I’m good in the sense that I’m putting my best foot forward.” – Amos (Interview Lines 50 and 51)

Moving away from extrinsic motivation towards a “somewhat internal” motivation is identified regulation. This is where Deci and Ryan (2000) placed personal importance, conscious valuing, and in this study, where these men move beyond others expectations. At the University of Redlands, the men participated in specific programs of volunteer outreach that they feel are important and programs they value. These men took service-learning courses that were specific to a certain type of curriculum, or joined programs to work with certain types of children. They joined service clubs that focused on the needs of others, they repeated CSAC (some three to four times taking a requirement and turning it into an option to participate). They planned volunteering for their vacations, they became directors of service programs, and traveled

abroad to do service and learn at the same time. Some of the men became experts in service – even teaching courses at the University with service components while others became new activist – a loaded term perhaps, but they seem to graduate from mentoring to advocating – from tutoring to teaching.

At this level of motivational volunteering nothing is required but the programs are set-up for their participation which fits well into the “somewhat internal” rational. It is legitimate to use the term “somewhat” here because almost exclusively, the service programs were offered by or sponsored by the University as opposed to off-campus agency service programs student found for themselves. They are beginning to embrace intrinsic motivation here and their confidence soars.

Motivational Volunteering

“I think I can help them, then they volunteer themselves. You want them to be a part of getting them to where you were . . . It can be a blast. Better than partying.” –

Mick (Interview Line 439)

“I really enjoy it. Always troubled kids. I related to that. I emphasize in behavior I did stuff like that . . .” – Justin (Interview Line 320 and 321)

“I learn a lot. Dealing with people. Gratifying. Humbling. You hear their stories. The kids got dealt a hard hand. These kids can’t leave (Juvenile Hall) they’re in cages.” – Dan (Interview Line 438)

“I focus on children’s programs . . . take on the role of guiding younger boys gave me a sense of fulfillment. It was fun for you [the researcher] to do . . . It’s engrained in me . . . it’s the basis for my life. Seeing what good can be done for other people.” – Devon (Interview Lines 151 through 158)

“Sacrifice on behalf of someone else.” – Matt (Interview Line 288)

“I’m pushing others to volunteer so others hear about it . . . We need their skills. Men don’t understand their worth.” - Andy (Interview Line 122)

Integrated regulation falls to the far right of the continuum and it is here that the men in this study thrive. Some of the men engaged in volunteer outreach repeatedly, after the graduation requirement was met and on their own terms in programs they eventually ran as directors. Football players no longer eligible to play return each year to work at a camp for children they will never meet. Some of the men will mentor the same children for four years and step out further to become an activist for children by tutoring in juvenile hall, pushing their own comfort zones. Integrated regulation brings ideas and theories to life and the men in this category are, according to Deci and Ryan (2000), in congruence and aware of what they are engaging in.

Finally, self-determined behavior moves to intrinsic motivation where these men live in the interest and enjoyment of volunteering for others and find inherent satisfaction in it (Deci & Ryan, 2000). In other words, volunteering has become a part of who they are as men and how they spend their time. They are fully capable of, and confident about, the service they provide. They believe in the causes and live by a code of engagement. They are intrinsically motivated self-determined men enjoying the satisfaction of their own interests in serving others. This researcher elects to interpret that level of intrinsic motivation as something these men will do within the context of their lives after graduation. Because most programs students referred to in this study were University sponsored, the real test comes in the real world, and that is for another study.

The eight qualitative interviews discovered the following themes:

All eight men mentioned their family, particularly their mothers, introducing them to, or expecting them to volunteer as boys or adolescents. The households, whether single parent or two-parent homes, built volunteer service into mode of operandi of the family unit.

All eight men were uncomfortable or felt inadequate or simply felt uncertain when they began volunteering as boys and retained this uncertainty when they began new volunteer activities.

All eight men felt confident about the service they provided and most felt they were ‘Very good at it.’ while volunteering.

All eight men volunteered with children or adolescents during their years in college.

All eight men served within a University sponsored, financed, or administratively run volunteer program.

Nearly all of the men mentioned that as boys, they were the recipient of someone mentoring or helping them and that affected their reason to “give back.”

Nearly all of the men had few, if any, negative feelings for other men who did not volunteer. The theme within this finding was succinctly put by several participants:

“If you don’t volunteer, you’re not a worse person . . . They just may not be motivated.”

– Mick (Interview Line 562)

“For those that don’t (volunteer) they might not have the experience . . . they may not

know what they’re missing.” – Blain (Interview Line 488)

“Not everyone is extrinsically motivated.” – Justin (Interview Line 306)

“People who don’t serve . . . it’s their thing. Do what you want.” – Dan (Interview Line 413)

“It’s just a choice. It’s their loss . . . If you’re not serving; you’re not getting the most out of your life.” – Devon (Interview Line 146 and 147)

“If you work a lot, you don’t have time. Society doesn’t expect it. I don’t have an opinion on it.” – Andy (Interview Line 33)

Nearly all of the men enjoyed volunteering within the context of a group, mostly with other men but most of the participants also volunteered individually or on their own as well. These are their comments on group service.

“Personally, I felt most comfortable when I served with my fraternity brothers. It bonded us . . . We got something out of it.” – Mick (Interview Lines 632 and 633)

“When I’m by myself, I do less (volunteering) . . . There’s more opportunity within a group. I usually do it through an organization.” – Blain (Interview Lines 520 and 521)

“I think college men do things exclusively with the groups they’re in.” – Alandro (Interview Lines 284 and 285)

“There’s no real penalty for not doing volunteer service . . . Impacts matter . . .” – Devon (Interview Lines 214 through 216)

“What’s worked for me is ‘feeding the ego’ . . . It feels good to be needed . . . Males have fragile egos.” – Andy (Interview Line 117)

Each of the men volunteered between 20 and 100 hours per semester and mentioned specific services ranging from manual labor to intense mentoring activities: Beach clean-ups, park clean-ups, trail work, extreme team coaching (special needs), general coaching, reading to children in elementary schools, mentoring children at the University of Redlands such as Big Buddies and CHAMPS, mentoring adolescents in juvenile hall, camp clean-up work, co-teaching

a service related course, helping high schools with e-waste drives, student government (Associated Students at University of Redlands, ASUR) volunteering, business fraternity service, Greek fraternity service, health clinic work, Meals on Wheels, Maroon and Gray, community garden work, tutoring children, and homeless volunteer support.

Four of the men were double majors, three had a major and minor, and one had only a major. (Although this study did not focus on time management and volunteering, these men seemed good at it). Four of the men mentioned that serving others on-campus at the University of Redlands mattered to them.

When asked what got in the way of volunteering or doing service, or if something stopped them from volunteering, the responses centered around schedules and motivation.

“Myself” – Andy (Interview Line 107)

“Myself . . . I’m tired. I’ve done enough . . . the only one stopping you is yourself.

Maybe transportation. It’s based on yourself. Are you going to be selfish today by not serving? If I want to make time, I will.” – Matt (Interview Lines 282 through 284)

“Time, life . . . getting in the way. There’s no reason not to serve. Maybe the program naturally stopped. I prioritize my academics first. That comes first.” – Devon (Interview Line 192 through 194)

“Schedule, life . . . early mornings. That wake-up call hurts if I’m tired . . . it seems like service is early. Balance. Time management is a challenge.” – Dan (Interview Lines 439 and 440)

“Time constraints. I’m pre-med. Track. Volunteer time can be challenging.” – Justin (Interview Lines 329 and 330)

“Uhm . . . let’s see here. Time conflicts in general. Biggest roadblock is circumstances and my schedule.” – Blain (Interview Line 519)

“Life can get in the way. You have to keep your aspirations in mind. People who serve find the time. It’s limited . . . keeping in mind what you want to do.”- Mick (Interview Lines 625 through 627)

As the researcher looked at the reason and motivations for volunteering, it seemed pertinent to ask the participants their thoughts on how to get more men involved in volunteer outreach. They had a range of responses with varying perspectives.

“If they get something out of it, they’ll do it again. Make it competitive. We canvassed for Pete Aguilar (Congressman). We didn’t need girls or partying. Putting men in situations like that definitely helps. I got a new friend that day.” – Mick (Interview Lines 640 and 641)

“People are driven to do it (volunteer) when they’re affected. Four days at a camp . . . 100% worthwhile. If people see it impacts them, they might be more inclined. It’s emotional. When you see the circumstances, you might be “more” inclined to serve.” – Blain (Interview Line 524)

“If people saw that they get personal rewards. Resume, job, graduate schools, apprenticeships. It’s not a bad thing . . . self-motivation. – Justin (Interview Lines 332 and 333)

“Require more hours.” – Alandro (Interview Line 391)

“Put it out there. There’s a stigma to volunteering like it sucks. There’s more to it. They want to get it over with. But stretch it out. You’ll get more out of it. Suite it to

their skills. Sports. Market it. Pitch it as, ‘It’s only an hour a week!’ – Dan
(Interview Line 458 and 459)

“It’s a matter of prioritizing – not knowing its impact. Guys are pitted against each other.

We’re under a microscope when we’re preoccupied on how to act; we lose our sense on what matters. Figuring out a way to incentivize. Men see life as transactional.” – Devon (Interview Lines 197 through 201)

“Men like sports and like to play. We’re different than women. Convincing them that they’re good at it. Confidence. Woman may have it. . . . Have other men influence other men to serve. The good men should teach the next generation to serve . . . men should influence men.” – Matt (Interview Lines 285, 290 through 294)

“People don’t do stuff unless they have an interest. If they don’t have an attachment it’s hard to get them to volunteer. When they are good at it, they may show up. It feels good to be needed . . . Men don’t understand their worth.” – Andy
(Interview Lines 115 and 122)

Summary of Chapter Four

Another Look at the Cross-Method Data Analysis

The researcher was able to access the results of the quantitative data set in reference to the satisfaction level of CSAC outcomes. Then the researcher investigated the motivational factors of collegiate men who regularly volunteer using Deci and Ryan’s (2000) Self-Determination continuum of motivation. This continuum served as a measurement, deducing a possible affect; if the CSAC experience did not meet men’s expectations and men had a less meaningful CSAC experience during a required service experience then it may be the reason for

their lack of volunteer engagement in the future. The opposite was found. Men were having an equaling positive experience in their CSAC service in comparison to women and it met their expectations almost equally. Further, the CSAC experience was more meaningful than they originally expected.

It can be reasonably deduced that CSAC was not the culprit for a lack of male volunteer engagement at the University of Redlands. Therefore, the researcher conducted eight individual interviews with men who volunteered regularly as undergraduates at the University. The researcher delved into their motivations for volunteering, both in the past and in their current lives. All of the men had completed CSAC (some repeatedly) and all were active as volunteers in the semester prior to the interviews. The themes that rose from these interviews led the researcher to thematically transpose the collective responses. Although mentioned in the literature review previously, these responses might lead University officials, student affairs professionals, and community service-learning administrators and faculty to more purposeful engagement activities that include more men. It is worth repeating why: high impact engagement, social justice education, meaningful activity, and purposeful service all affect college retention while communities benefit from the presence of male volunteers (Jacoby, 2015).

In higher education, these psychological needs have been infused in experiential education to impact retention, student involvement, introducing issues of justice, as well as nurturing growth and development in traditionally-aged college students. The research interviews showed clearly these men infused experiential education into their collegiate lives and one of the first themes to develop clearly was that all eight participants were involved in service programs sponsored or created by the University of Redlands. Some of them volunteered

elsewhere, but all of the men volunteered in programs that did not exist outside of the University construct.

One of the values of SDT is its relevance to nurturing the individual. Deci and Ryan's (2000) work reflected the positive possibilities within human nature to learn, explore, and "exercise one's own capabilities" (Deci & Ryan, 2000, p. 70). This study, from the context of volunteer high-impact practices that delve into issues of justice and growth, spoke directly to the accountability of higher educational institutions to live in the world of motivational constructs. It "requires supportive conditions" such as multiple offerings in service and volunteer engagement.

Chapter Five Summary and Conclusions for Higher Education

Quantitative Findings

This phenomenological study first looked at outcomes from surveys completed by undergraduates who had fulfilled a compulsory service requirement known as CSAC at the University of Redlands. The results from years 2017 to 2018 showed that while women came into the CSAC experience with more volunteer hours per year, both men and women undergraduates rated the CSAC service requirement as something they “strongly agreed” with in terms of meeting expectation and “strongly agreed” with in terms of being more meaningful than originally expected. These results made clear to the researcher that the CSAC experience was not a deterrent to future volunteer service for men. In fact, the findings showed very positive responses from both men and women enrolled in the CSAC experience.

Qualitative Findings

The researcher then looked at the qualitative outcomes by interviewing eight undergraduate men who had successfully completed CSAC but still made volunteer outreach part of their everyday lives. Using Deci and Ryan’s (2000) self-determination continuum as a backdrop to the men’s intrinsic and extrinsic motivations, showed the development of these men on the continuum. The researcher found the motivations of the men changed (or advanced towards internal motivation) the more autonomy they had as volunteers, the more capable they felt as volunteer providers, and the more they related to those they were serving. In fact, it became clear that motivation continuum was an appropriate map in which to follow extrinsic and extrinsic motivational growth.

The self-determination continuum made clear that motivation had much to do with these men becoming self-determined, internally driven, individuals beginning with externally

regulated volunteer outreach usually driven by parents and school towards a more intrinsic volunteering influence through university programs and systems. The eight men in this study moved through the continuum toward integrated regulation, a term Deci and Ryan (2000) used to describe awareness, synthesis with self, and congruence of the individual. Although all of the participants began through external regulation, they eventually moved to internal motivation to volunteer towards a more internalized reason to serve others. Through activism, continued “unrequired” service programs, service-learning courses, travel with a service component, alternative and spring breaks, and through clubs and organizations or athletic teams, extrinsic rewards had less of a bearing on the service they were providing. In short, they sought little from the engagement other than the satisfaction of service. In this capacity, particularly within higher education, these findings are relevant to understand in terms of student developmental growth and maturity, as well as the depth and offerings multiple volunteer programs provide for students.

The final step of the SDT continuum was internal and brought the individual to intrinsic motivation. As educators, this is a place we hope all graduates will find themselves as civic-minded and civically-engaged citizens and alumni. Deci and Ryan (2000) equated intrinsic regulation with enjoyment, inherent satisfaction, and interest and while most of the men interviewed seem positioned at this level already – or clearly headed in that direction as upper-level students – they are positioned to continue in that capacity as alumni.

The findings from the interviews of these eight male participants on the SDT continuum are relevant to growth and motivation and help us answer the primary research question, “What are the motivational factors of why traditional-age college men volunteer?” The research is in agreement with Deci and Ryan (2000) in that competence, autonomy, and relatedness matter

when volunteering. All of the men spoke directly to these qualities in their responses as we saw in Chapter four. Within their journeys to intrinsic motivation, a journey to self-discovery, we see that men value volunteering because it allows them to give back, it's "fun," it brings men together for a cause embracing their own agency as citizens. Volunteer service made them feel worthwhile and in many cases, seemed to have less to do with how they felt and much more about those they served – another level on the growth continuum. Volunteering for these eight men was important to the point of making some of them seem selfless. They were aware of "others" in the situations they came from, whether privilege or oppressed, and it did not matter to them which neighborhood they were raised or where they came from because they gave back to the neighborhoods they lived in while at college and the neighborhoods they returned to when at home during breaks and summer. This may well be interpreted as justice in motion and practice. It was self-determination melded with self-actualizing and self-realization that their time, talents, energies, and indeed their agency mattered – very much like akin to the social capital, human capabilities, and justice service discussed in Chapter two. Further, these results are in line with Astin's (1984) SET, along with Freire's (1972) and Dewey's (2007) emphasis on the neighborhood and community relevance to the experience of education. These men are living in those theories – at least when they volunteer at the University of Redlands.

Andy, one of the participants, summed it up from his perspective:

I've studied empathy a lot. I believe I understand hardship and see it in others. The community and neighborhood I'm from, the Bay area – went to private school, the "neighborhood" is who raised you, the "community" is the people around you. I came from the hood. There's a dynamic about the communities I serve. I heard about underserved children . . . I saw that in my background. I volunteer whenever it's needed.

I came from lower-income neighborhood – can’t take the boy out of the hood – I needed service. I always bring it back to the neighborhood. (Andy, Interview Lines 68 through 78)

Mixed-Method Summary Findings

Mixed-methods findings are open to some interpretation, but the quantitative data set clearly indicated men were having a meaningful service experience through the introjected regulation of the CSAC requirement and for some men it propelled them to the next level of engagement. If a required community-service-activity course is having such a positive impact on the students, one might ask why other institutions of higher learning have ignored the opportunity. The most important information came from this research inquiry in that all eight participants belonged to, or served within, a University-sponsored volunteer program in order to serve their communities. Their service emphasis was on coaching, mentoring youth (both incarcerated and non-incarcerated), tutoring children, reading to children, serving other undergraduate students, teaching a course in service-learning, and generalist volunteer engagement that was regarded as “important grunt work,” trail maintenance, cleaning up garbage could be seen “as beautiful service,” and coaching. Some of the men served beyond these programs but all served within these University-sponsored programs providing them with a conduit of access. It seems clear that colleges and universities need to nurture such programmatic schemes. At the University of Redlands, those schemes were programs such as: Big Buddies, REACH, and CHAMPS for mentoring; Jaspers Corner Homework Club and the Bulldog football teams reading program for elementary school children; Low Ropes Leadership Skills for service-learning co-teaching; Outdoor Programs courses and weekend excursions for hiking and camping for trail maintenance and clean-ups; TRAIN – a retreat to engage potential

future leaders and several service-learning courses the students had enrolled in at Redlands, or Clean-up for Camp Ronald McDonald for Good Times.. I mention these programs here because they are intentional programs created as part of an undergraduate program that builds a bridge to the community as part of the journey and without these programs, the rich tapestry of volunteer engagement the men spoke about in their interviews may not have been nearly as rich.

Conclusions and Take-A-Ways

The high-impact practice of volunteering is the realization where real student growth occurs from the extrinsic point of engagement to a more self-realized consideration. This growth in student development can be seen as nurturing soft skills, practicing hard skills as well as advancing civic education – both on the spectrum of student developmental theory.

Following are insights and lessons learned from the research.

1. Outcomes of a compulsory service requirement known as CSAC at the University of Redlands were virtually the same for women and men with both genders stating they strongly felt the CSAC experience met the expectations and strongly felt that the experience was more meaningful than they had originally expected. This led the researcher to believe that CSAC did not negatively affect future volunteer engagement by men.
2. All eight participants had been introduced to volunteer service by their parents, particularly through their mothers, at an early age or in high school.
3. Almost unanimously, the participants felt they would not be particularly good at volunteer service when they began or they had little confidence about their individual impact on the experience.

4. Without exception, all of the men are now confident in the service they provide to the community they serve.
5. Without exception, all of the men engaged in programs developed, or administratively supported, by the University of Redlands. Although a few men volunteered at established off-campus programs in the summer, all were engaged in programs developed by the University throughout the academic year through either sports teams, faculty initiatives, or the Community Service-Learning office outreach programs or classes.

Note: Further, few of the men served at programs that were not sponsored by the University during the academic year.

6. Without exception, none of the men felt ill feelings or made negative comments about men who do not volunteer feeling as though missing out on volunteering was a missed opportunity for the other men.
7. Nearly without exception, the men mentioned they valued serving alongside other men or within groups and seemed to view service as a social opportunity until it became an individual responsibility such as mentoring, coaching, or tutoring that was done alone.
8. Work, sports, and life were mentioned as the main obstacles getting in the way of men serving or service time.

Service to the community matters to men, just as much as women, but they seem to have more of a need to be asked to participate, required to serve, or expected to volunteer through invitation or group programming. All of the men mentioned better marketing towards men would increase participation and nearly all of the men mentioned the importance of programming with other men. Men who feel confident about their skill-set, at least with these participants, serve more often and seemed enthusiastic about it. They seemed genuinely excited

to volunteer and mentioned the words “fun” and “love” often. This is a direct tie to capabilities and the intrinsic value of self-determination and internalization.

Important to mention again is the fact that none of the eight men see other men who do not volunteer in any type of negative light. This may be interpreted in a few ways but it may simply be that at the level these men were volunteering, intrinsically and self-determined, with autonomy, relatedness, and competency, they inherently felt that volunteering is something to gain from and enjoy and not part of an obligation that seemed negative. The theme that developed around the question, “Do you have an opinion about men who do not volunteer?” was really that other men were simply “too busy.” Never were the words “lazy” or “selfish” mentioned. It was always in the light of “missing out” on something that was inferred and this implied an entirely different interpretation on volunteer engagement beyond obligatory – it seemed enlightened.

Interpretations

To the degree that some men attain a level of growth in volunteering towards intrinsic motivation, is something higher education can take a clue, particularly Academic and Student Affairs programs that cater to student success or retention. College men need high-impact volunteer programming designed for them specifically, which is accessible to them with a constant reminder that they are welcome, needed, and capable of making change. Anecdotally, this researcher feels women are already there – and, perhaps because men mature later in life, this stage, the 18 to 23 year-old stage in student development, requires the “nurturing” that Deci and Ryan (2000) insisted upon when it comes to proper motivational support. The rich tapestries of volunteer outreach in Figure 2 of this study highlights engagement spectrum through extrinsic and intrinsic volunteer service options and these men took full advantage of those opportunities.

Future Research

Research on volunteer motivations is limited and it was difficult to find references that mattered or connected to this study. In terms of future studies, there is much to unfold.

Although this research focused quite literally on men, it seems equally imperative to study research on the motivational factors for women to volunteer and also students who do not identify as either gender and to also consider studies with men who are amotivational when it comes to volunteer outreach while an undergraduate.

This study looked at the motivational factors of men who volunteer but also important to study in the future is their effectiveness, their steadfastness, the quality of their volunteer service, as well as its impact on clients or those they chose to volunteer for in the community. A study on group-volunteer projects verses individual volunteer outreach seems pertinent as well as many of the candidates were serving alone but mentioned how much they enjoyed the company of other men – brothers and teammates – while volunteering. What was clear in the interviews was that all of the men served with other men either regularly or occasionally and they enjoyed doing so.

Limitations

It is easy to underestimate the problem with binary studies because it is engraved in past research practices and this study, too, followed binary limitations. It bypassed the valuable services of those who volunteer but do not identify as male or female. In part, this occurred because the CSAC tool was exclusive. Researching students who do not fit into a binary system may also hold valuable insight as well in that, at least anecdotally, students who do not fit into binary categories seem sensitive to the needs of others and as this researcher and practitioner has witnessed, they too show up to volunteer quite often. They are quite capable in their service and

are extremely talented so a future study on non-binary students is called for. The study also showed no evidence to the strengths of the programs men volunteer for while in college which may have an indirect impact on engagement.

The quantitative data, albeit valuable, was limited because of the vagueness of question #8. The question used the wordage “more meaningful than originally expected” which is open to interpretation by each student completing the survey. The majority of all students “strongly agreed” that the experience was more meaningful than they had expected but every individual comes from a different starting point.

Again, looking only at men who volunteered seemed to limit the broad spectrum of outcomes through engagement by all undergraduates but the researcher was focused on the issue of male engagement. Although this was not necessarily a comparative study, the researcher was well aware of the positive outcomes women provide through service and not gaining their perspective through qualitative interviews weakened the study. This perspective may also be applied for men who do not volunteer. Because they were not interviewed for the study, the element of “amotivation” was not directly discussed and seems relevant for a future study.

Recommendations

This research will have a direct impact on how men are recruited for volunteer outreach at the University of Redlands and perhaps elsewhere. It showed that the compulsory service requirement has almost no negative effect on male or female students, does not negatively affect their future volunteer service, and that all students seemed to find meaning in the activity.

Further, offering programs that motivate men to volunteer is essential and obligatory in higher education. The win-win partnerships of students engaging in community outreach is lost if not offered through student development programs or academic affair contexts. Institutions of

higher education need to take seriously the blending of school and community. One may even suggest a broader national service incentive. The results of developing self-determined individuals is the very charge institutions promise students and the results of such engagement can be remarkable for both student and community.

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Appendix A

Stages of Moral Development by Lawrence Kohlberg (1971)

Kohlberg identified three levels of moral reasoning: pre-conventional, conventional, and post-conventional. Each level is associated with increasingly complex stages of moral development.

Level 1: Pre-conventional

Throughout the pre-conventional level, a child's sense of morality is externally controlled. Children accept and believe the rules of authority figures, such as parents and teachers. A child with pre-conventional morality has not yet adopted or internalized society's conventions regarding what is right or wrong, but instead focuses largely on external consequences that certain actions may bring.

Stage 1: Obedience-and-Punishment Orientation

Stage 1 focuses on the child's desire to obey rules and avoid being punished. For example, an action is perceived as morally wrong because the perpetrator is punished; the worse the punishment for the act is, the more "bad" the act is perceived to be.

Stage 2: Instrumental Orientation

Stage 2 expresses the "what's in it for me?" position, in which right behavior is defined by whatever the individual believes to be in their best interest. Stage two reasoning shows a limited interest in the needs of others, only to the point where it might further the individual's own interests. As a result, concern for others is not based on loyalty or intrinsic respect, but rather a "you scratch my back, and I'll scratch yours" mentality. An example would be when a child is asked by his parents to do a chore. The child asks "what's in it for me?" and the parents offer the child an incentive by giving him an allowance.

Level 2: Conventional

Throughout the conventional level, a child's sense of morality is tied to personal and societal relationships. Children continue to accept the rules of authority figures, but this is now due to their belief that this is necessary to ensure positive relationships and societal order. Adherence to rules and conventions is somewhat rigid during these stages, and a rule's appropriateness or fairness is seldom questioned.

Stage 3: Good Boy, Nice Girl Orientation

In stage 3, children want the approval of others and act in ways to avoid disapproval. Emphasis is placed on good behavior and people being “nice” to others.

Stage 4: Law-and-Order Orientation

In stage 4, the child blindly accepts rules and convention because of their importance in maintaining a functioning society. Rules are seen as being the same for everyone, and obeying rules by doing what one is “supposed” to do is seen as valuable and important. Moral reasoning in stage four is beyond the need for individual approval exhibited in stage three. If one person violates a law, perhaps everyone would—thus there is an obligation and a duty to uphold laws and rules. Most active members of society remain at stage four, where morality is still predominantly dictated by an outside force.

Level 3: Post-conventional

Throughout the post-conventional level, a person’s sense of morality is defined in terms of more abstract principles and values. People now believe that some laws are unjust and should be changed or eliminated. This level is marked by a growing realization that individuals are separate entities from society and that individuals may disobey rules inconsistent with their own principles. Post-conventional moralists live by their own ethical principles—principles that typically include such basic human rights as life, liberty, and justice—and view rules as useful but changeable mechanisms, rather than absolute dictates that must be obeyed without question. Because post-conventional individuals elevate their own moral evaluation of a situation over social conventions, their behavior, especially at stage six, can sometimes be confused with that of those at the pre-conventional level. Some theorists have speculated that many people may never reach this level of abstract moral reasoning.

Stage 5: Social-Contract Orientation

In stage 5, the world is viewed as holding different opinions, rights, and values. Such perspectives should be mutually respected as unique to each person or community. Laws are regarded as social contracts rather than rigid edicts. Those that do not promote the general welfare should be changed when necessary to meet the greatest good for the greatest number of people. This is achieved through majority decision and inevitable compromise. Democratic government is theoretically based on stage five reasoning.

Stage 6: Universal-Ethical-Principal Orientation

In stage 6, moral reasoning is based on abstract reasoning using universal ethical principles. Generally, the chosen principles are abstract rather than concrete and focus on ideas such as equality, dignity, or respect. Laws are valid only insofar as they are grounded in justice, and a commitment to justice carries with it an obligation to disobey unjust laws. People choose the ethical principles they want to follow, and if they violate those principles, they feel guilty. In

this way, the individual acts because it is morally right to do so (and not because he or she wants to avoid punishment), it is in their best interest, it is expected, it is legal, or it is previously agreed upon. Although Kohlberg insisted that stage six exists, he found it difficult to identify individuals who consistently operated at that level.

Appendix B

CSAC Assessment

UNIVERSITY OF REDLANDS Student Evaluation of CSAC 380.01 (Term _____)

Your Major _____ Gender: M F

Yr: (circle one) Fr. So. Jr. Sr. Gr. Johnston: Yes No

Current GPA: _____

Where did you live during your CSAC experience?

- A. On campus C. Off campus E. Other _____
B. At home D. Abroad

Your candid response to these questions provides important information that will be used for this course in the future.

I. Please place a checkmark in the spaces that best describe your opinions or feelings.

1. Check the reasons you had for taking CSAC this year.

- _____ a. I was told to take the class by my advisor.
_____ b. I have a genuine interest in community service and wanted to serve.
_____ c. Other classes were full.
_____ d. I wanted to go home.
_____ e. Other
-

2. CSAC heightened my awareness to the following:

- _____ a. Poverty/Economic issues
_____ b. Race/Ethnic issues
_____ c. Gender issues
_____ d. Children's issues
_____ e. Health issues
_____ f. Other
-

3. Other than CSAC, how many hours of service do you perform a year?

- _____ a. Over one hundred hours
_____ b. Between fifty and one hundred hours
_____ c. Between twenty and fifty hours
_____ d. Less than twenty hours per year
_____ e. No service

II. Using the Likert scale, please complete the following:

4. I felt appreciated and utilized by the agency I served.

1	2	3	4	5
Strongly agree				Strongly disagree

Comments:

5. The CSAC experience met my expectations.

1	2	3	4	5
Strongly agree				Strongly disagree

Comments:

6. In order to achieve 3 units of academic credit (for a letter grade you would normally be required to fulfill 120 hours' worth of work), do you think requiring 80 hours of activity for 3 CSAC units is adequate?

1	2	3	4	5
Strongly agree				Strongly disagree

Comments:

7. I was given too much autonomy (individual freedom) in setting up my service experience.

1	2	3	4	5
Strongly agree				Strongly disagree

Comments:

8. The CSAC experience was more meaningful than I originally expected.

1	2	3	4	5
Strongly agree				Strongly disagree

Comments:

9. More service learning reading material would have been helpful to me.

1	2	3	4	5
Strongly agree				Strongly disagree

Appendix C

Invitation to Participate in Study

For Men Who Volunteer . . .



You are invited to participate in a study that seeks to investigate what motivates college men to volunteer. The study will be conducted at the University of Redlands by School of Education doctoral student, Tony Mueller.

The study will involve one 30 to 60-minute interview.

Why study volunteers?

Volunteering has relevance for all of us. It is considered a high impact practice that keeps students in college, teaches issues of justice, accelerates growth and maturity, and develops a learned sense of civic responsibility. You have been identified as a male college student who volunteers.

The specific reason for this study is to understand the reason(s) and intrinsic motivations of collegiate men who volunteer which may introduce more meaningful service opportunities for more men or indicate motivational factors related to performing service.

This research may also find ways to increase the volume of service which holds economic implications for communities as well the student developmental value of growth through service as well as introducing issues of justice for those serving. Finally, this research may lead more men off campus to connect and engage with rich tapestry within the communities around campuses or in their hometown neighborhoods not simply for the benefit of the men volunteering, but for the many communities, particularly children in those communities, who may benefit from the presence of men.

IRB Approval # _____

If you are a male, Redlands' undergraduate between the ages of 18 and 23, and are interested in participating but would like more information, please contact Tony Mueller @ Tony_Mueller@redlands.edu or [REDACTED]

Appendix D

Qualitative Interview Questions

What is your age?

What is your year in school?

Have selected a major and if so, what is it?

What are your career aspirations?

Primary-questions to the research

Do you currently participate in community service or volunteer?

If so, where?

How often have you volunteered in this capacity? And, for how long?

With regard to volunteering or serving, what do you do exactly?

Are there specific issues, circumstances, or triggers motivating you to volunteer/serve?

Who or what motivates you to volunteer or perform public service?

Do you have an opinion on people who serve? What about people who do not serve?

Component – Do you feel confident about the volunteer service you provide? What skills do you bring to the program? Do you feel you are good at the service you provide? Before starting your volunteer service, did you think you would be effective at it? Do you feel you are making an impact for the agency, the client(s), the community?

Relatedness – Do you relate to the volunteer service in a personal way? Is it in your community or neighborhood? Do you relate to those you are serving?

Autonomous – Did you select this volunteer service yourself? Do you decide what you do in terms of the service you perform?

13. When you do service, do you feel obligated to serve through altruism, religious beliefs, or something else? Tell me about this.

14. Is there something (anything or anyone) in the way of you performing volunteer or public service? In other words, does something stop you from serving or volunteering?

15. Do you have any suggestions on how to get more college-aged men involved in service?

Appendix E

Consent to Participate in a Research Study



Consent to Participate in a Research Study (For use with adult subjects only)

What follows is a consent form that explains what will be happening if you choose to participate in this research study. The first section (Investigator Information) should have been completed by the investigator. If this section is incomplete, do not continue with the study. Do not participate if this study has not been assigned an IRB approval number. The information you need to provide begins on Page 2. Please read each section carefully.

Investigator Information (to be completed by Principle Investigator)

IRB approval
number:

Title of
project:

Motivational factors of why traditional-aged college men volunteer

Name of principle investigator
(PI):

Tony Mueller

Email of
PI:

Tony_Mueller@ redlands.edu

Telephone number of PI:

Department or major of
PI:

School of Education

Position held by PI:

☐ faculty

☒ administrator/staff

☐ student

If PI is a student or staff, complete the remainder of Investigator Information, otherwise go to next page.

Name of faculty or administrator
sponsor:

Dr. Andrew Wall

Department or office of
sponsor:

School of Education

Position held by sponsor:

☐ faculty

☒ administrator

General information about this study

You are being asked to participate in a research study. Whether you do is entirely up to you. You may refuse to participate, or you may stop participating at any time for any reason without any penalty.

The purpose of this study is to understand motivations and reasons male college students volunteer.

You are being asked to participate in this study because a staff member from the Office of Community Service Learning identified you as someone they knew volunteered outside of the University of Redlands Community Service Activity (CSAC) requirement.

How long this will take (i.e., duration of participation)

If you choose to participate in this study, your involvement will take about 45 to 60 minutes.

What will happen if you participate in this study

This interview consist of four questions about yourself and approximately 13 questions about your volunteering. You will be asked questions about volunteering in general and specific questions on the type of service you perform. Interviews for this project will be collected and transcribed identifying themes and motivations for men who volunteer. Note: The transcribed notes will be deleted within the next two months, after the study is complete.

Audiotaping

You will be audiotaped on a digital recorder to assist the interviewer (PI) in properly transcribing your responses. Once transcribed, (within the next two months) the digital audio recordings will be deleted. Additionally, all digital recordings placed into a deleted file or trash bin file will also be deleted.

Protecting your privacy

People who participate in this study will not be identified in any report or publication about this study. Although every effort will be made to keep the research records private, there may be times when federal or state law requires the disclosure of such records, including personal information. This is unlikely to happen, but if disclosure is required, the investigator will take whatever steps are allowable by law to protect the privacy of your personal information. In some cases, your information in this research study could be

reviewed by representatives of the University of Redlands, research sponsors, or government agencies for purposes such as quality control or safety.

What will happen if you experience any problems or discomforts during or after your participation

It is possible that there are unknown risks or discomforts. Please report any problems immediately to the researcher.

Anything you do, including participating in research, carries with it some chance that something problematic or unwanted may happen. Although the researcher may direct you to medical, psychological, or other services, any costs related to such problems are your or your insurance company's responsibility.

Questions about this study

You may ask and have answered any question about the research. If you have questions or concerns, you should contact Tony Mueller, the Principle Investigator (PI), or faculty or administrator sponsor Dr. Andrew Wall, Dean of the School of Education.

Questions or concerns about the investigators, staff members, and your participation in the study

This study was approved by the University of Redlands Institutional Review Board (IRB). This board tries to ensure that your rights and welfare are protected if you choose to participate in the study. If you have any questions about your role or how you were treated by the research personnel, you may contact the Chair of the IRB at Catherine_salmon@redlands.edu or by telephone at 909-748-8672.

Participant's Agreement

I, _____ ,
Print Name Above

I have read the information presented above. I have asked all questions I had at this time. I voluntarily agree to participate in this research study.

Signature of Research Participant	Date

To be completed by researcher:

Print Name of Person Obtaining Consent

Signature of Person Obtaining Consent	Date